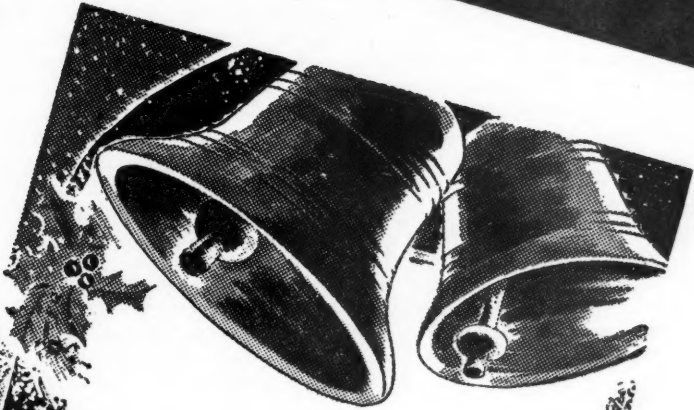
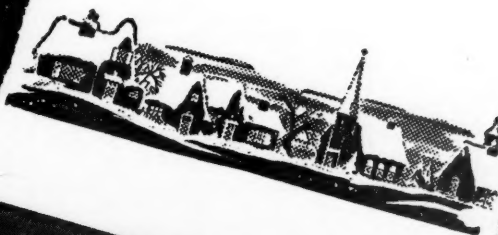


THE DEFENDER

Magazine



"For unto you is born this
day, in the city of David, a
Saviour, which is Christ the
Lord."



December 1942

Vol. 17 No. 6

GERALD B. WINROD ★ EDITOR

John Knox -- Defender Of The Faith

By Mrs. Clara McLeister

"JOHN KNOX is the foremost public man that Scotland has produced, and was for twenty-five years a formative force, molding into new life the church, the state, and the educational system of the nation, and ever since his death the shaping power of his ideals have made themselves felt."

Very little is known of the first forty years of his life. He was born near Haddington, Scotland, in 1505. His father, though of peasant position, seemed to be a man of means, and gave his son the best educational advantages. He was near forty when he learned Greek, and fifty when he learned Hebrew. He began to preach when forty-two, and what a mighty proclaimer of truth he was! Of him it was said that he would become so vigorous and active that it seemed he would "ding the pulpit into blads and fly oot o' it." Multitudes were quickened into newness of life and learned from him the consolations of the Gospel.

Patrick Hamilton had been burned for his faith, in the college yard of St. Andrews eighteen years before. Now Knox's spiritual father, George Wishart, the saintly evangelist, suffered a like fate. To speak forth the truth in such threatening times was the work of no weakling. To worship the Lord according to one's light and conscience, in spite of the threatening wrath and vengeance of such queens as Bloody Mary and Mary Stuart, to proclaim the truth, denouncing the wickedness of sovereigns and people, publicly and unsparingly, to congregations of as many as three thousand in St. Giles' church and elsewhere, reminds one of Elijah the Tishbite. But he was not naturally a fearless man. He spoke thus boldly because he was strengthened with might by the Divine Spirit within him, sustained by a life of prayer and communion with God. Consequently Mary, Queen of Scots, feared John Knox more than the Spanish fleet.

In 1525 a statute was published against heresy, making it unlawful to discuss matters of religion, and to be merely suspected of heresy was to suffer. Any who fled from Scotland to more liberal lands were to be condemned. The Bible was almost unknown . . .

Four months after Knox began to preach, he was sitting chained and half naked in the galleys at Rouen, and lashed by a French slave-driver. For nineteen months he was a prisoner on board the French galley. He became prematurely old through the hardships he suffered, of poverty, slander, exile, defection of friends and malignity of foes. A price was put on his head. He was arrested for treason and many times burned in effigy. He spent his life forwarding the Reformation in Scotland, and was the friend of the French reformer, Calvin.

Bloody Mary said of him: "I fear the prayers of John Knox more than all the armies of Europe." And well she might, for such prayers will hasten one on, either toward heaven or hell.

Mary Stuart's outrage of decency led her to exile, and her infant son was made king, with the good Murray as regent. But a foul hand assassinated Murray. This aroused Knox, who addressed three thousand people at St. Giles in a funeral sermon. He loved his nation, and he grieved over the sad plight of the people. He was stricken with apoplexy, and the friends of Queen Mary rejoiced now that his voice was silenced. But after a few months he rallied, and leaning on the arm of a faithful friend, again addressed the people.

The Queen's party became busy, and Knox was shot in his own house. Still he lived. "I am not a man of the law, to sell my tongue for silver or favor of the world. I have plainly and boldly learned to call wickedness by its own name—a fig a fig, and a spade a spade. What I have been to my own country, albeit this unthankful age will not know; yet the ages to come will be compelled to bear witness to the truth. It seems a thing most unreasonable that, in my old age, I should be compelled to fight against shadows and owls that dare not abide the light."

He used to call the students about him, and exhort them to study well to know God, and to stand by the good cause.

In August, 1572, Knox returned to Edinburgh. There came the news of the

massacre of St. Bartholomew. The stairs and halls of the Louvre had been slippery with the blood of the noblest and best. There had been no mercy for babe or gentlewoman or hoary-headed men. The blood had reached the shoe-latchets. The streets of Paris had been piled with the bodies of the dead. One hundred thousand Christians were slain in France that night. Philip II of Spain rejoiced.

Knox organized the protest of Scotland against the crime. He was to preach in St. Giles. Two men lifted the stricken old man into the pulpit. There were tears in his eyes, for among the murdered were some of the dearest friends, more than brothers to his soul. The French ambassador came to church clad in all the insignia of his rank and office to intimidate the old man. Knox's voice that day made the very shingles on the roof of St. Giles rattle, like a prophet of old. Fixing his eyes on the French ambassador—and they shone out from his wrinkled, wizened face like two balls of fire—he called the King of France a murderer, from whom and from whose posterity the vengeance of God would never depart.

The closing days were near. The day Knox installed his successor the sorrowing congregation saw their decrepit leader going down High Street to his house, and all accompanied him. On Monday night, November 24, 1572, he gave a deep sigh and said, "Now it is come." He was soon speechless. His servant pleaded for one sign that he heard the words of peace (with God). Knox, collecting all his strength, lifted up his hand toward Heaven, and then fell asleep.

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THE DEFENDER MAGAZINE

DECEMBER 1942

A White Christmas

By Rev. Gerald B. Winrod, D. D.

WHITE—the color of snow, reflects to the human eye the colors of the rainbow merged into light itself. It is the color that bears the least resemblance to black, the symbol of purity, innocence and truth—attributes of God.

New Testament saints are described as souls clothed with light, "arrayed in white robes." The bodies of the original parents of the race were radiant with light, reflected from the eternal Trinity. After the Fall of Man, the light became extinguished, and an angel with flaming sword oscillated at Eden's entrance to keep the victims of Satan's plot from living eternally in darkened bodies.

Humiliated, because of disobedience, garbed in clothing woven from material substances, lingering outside the Garden, they were given a promise that some day the light would be restored . . . paradise lost would be regained. The words of their Maker have been handed down to us in Genesis 3:15—the first prophecy regarding the Virgin Birth of Christ, namely that the "SEED OF THE WOMAN" would crush the head of Satan.

Centuries later, the Psalmist made reference to the same supernatural act, the fact that God would incarnate Himself in a human body: "A seed shall serve him; it shall be accounted to the Lord for a generation." The prophet Jeremiah also referred to the Virgin Birth, saying: "A woman shall compass a man." Isaiah was more explicit: "Behold a virgin shall conceive, and bear a son, and shall call his name Immanuel" Micah named Bethlehem as the place the Redeemer would be born.

In fulfillment of a chain of Old Testament prophecies, God stooped low, deity and humanity blended, astronomical science turned a new page, a star appeared,

shepherds watched, angels sang, the heavens reverberated, a wave of effulgent glory became manifest over a humble stable, "the light of the world" was seen of men.

For thirty-three years this Light was present with us, shining through a body that had been formed in the womb of the holy virgin. Concerning Himself, the Master said: "I am the light of the world."

Cruel men, motivated by the serpent spirit responsible for the original tragedy in Eden, thought to extinguish the Light . . . and for a time it seemed they had succeeded. The Christ was not taken unawares. He knew what was coming, and knowing, invited His disciples to eat with Him the last Supper. Judas was at the table; his dastardly deed exposed, he fled, and the record says: "It was night." Supper is the last meal of the day before darkness settles like a pall. It was night, not only for Judas, but for the whole world! Since that hour, the human family has been passing through earth's night. A new day will dawn when the "Light of the World" returns.

But those responsible for seeking to extinguish the light became terrified by supernatural events that followed a few days later. There was another outburst of glory, another wave of light, this time at a Tomb instead of a Manger. "Mary looked into the sepulcher and seeth two angels in WHITE sitting, the one at the head, and the other at the feet, where the body of Jesus had lain."

From the radiant personality of the Christ, through the avenues of the Christian religion, the light has shown down across the centuries—imperfectly, of course, due to the imperfections of human nature, but prophetically, we know

the time is coming when the Light of the Manger and the Light of the Empty Tomb will fill the earth.

Human beings reason between two points, the beginning and the end. Because of limited mental capacity, it is beyond man's ability to visualize the existence of anything prior to its material beginning. But eternity did not begin. What humanity calls "time" is but a nick in eternity.

Eternity had no beginning. It will never end. Christ Jesus is an Eternal Being. His life did not begin on the plains of Bethlehem. God so loved, "that whosoever believeth in him should not perish, but have ETERNAL life." The life which Christ lived in the flesh was eternal! The word "perish" used here is derived from the Greek "appolumi" and means "marred." The image of the one who receives the eternal life of Christ shall be no longer marred by the corroding effect of sin.

The same eternal life manifested in the Manger, made effulgent at the Tomb, becomes the precious possession of all who accept the Lord Jesus Christ as a personal Saviour. The same life in substance, essence, and potentialities that was quickened in the womb of the Virgin, is quickened in the womb of the human heart through the experience of supernatural regeneration.

No matter the limitations, imperfections, suffering and sorrow to which humans are heir, all who know Christ Jesus in personal experience enjoy the spirit of White Christmas—knowing that the light shining in them will shine "more and more unto the perfect day" when the Lord of Glory will be known in fullness.

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When, Where Was Jesus Born?

Dr. J. O. Kinnaman . . . Long Beach, California

SCHOLARS for centuries have attempted to settle the question as to **WHEN** Jesus, the Christ, was born. Widely and differing dates have been suggested. They can not all be correct, so it is our purpose to review dates and data, and consult findings in archaeological science.

The Battle of Actium was one of the turning points in the political history of the world. The old passed away, and the new began. I say new, but in reality the result was retrogression. The world had for about five hundred years, been playing with the idea of democracy. It started in Greece, spread to Italy, and was responsible for the Roman Republic. It contributed to the "ebb and flow" of history, and ceased in Italy with the assassination of Cicero, the last hero of the Republic.

God was preparing the world for the coming of the Messiah, the Prince of Peace, the Saviour of the world. Political equilibrium must be established. The civilized world must be at peace.

The Battle of Actium was the pivot on which events turned. Augustus took over the reins of government, and established it on a solid political foundation. At the same time he brought the world out of the financial sloughs into which it had fallen. He became the Princeps, Head of the State, in 27 B. C. The economic reforms that Augustus instituted are the most astute and far-reaching in all history.

A system of taxation, instituted by Augustus, was the basis upon which the Roman Empire was built, and to which it owed its progress; but we must remember that the Provinces bore the brunt of taxation, not the Roman inhabitants of the peninsula—"the fly in the ointment" of the whole Roman set-up, and the factor that finally caused its decline and Fall. In turn, taxes were dependent upon man-power, i. e., the number of inhabitants capable of paying taxes, and the production of articles that might be taxed other than real estate or land.

Augustus utilized the first five years following 27 B. C. to work out his plan of taxation. The Emperor wrote much of the record in his own hand and it exists today. But he had to have a terminus quo, or starting-point. He finally de-

cided that the number of inhabitants of the Empire should be the beginning, or starting-point of his proposed system. There was only one way to determine the number, and that was to count them, or, in other words, take a Census. At the time of taking the Census, other statistics were gathered. For illustration: all the possessions, other than land, of the individual inhabitants, were to be listed, under oath. The penalty for misrepresentation was severe. Augustus wanted to know accurately the basic wealth of the Empire.

Strange as it may seem, the Census idea did not originate with Augustus. Moses "numbered the people" in Sinai, but did not tax them. His was a military census.

First of all, Augustus wanted to know the actual man-power for military purposes, and that knowledge would give him the basis for taxation. When the plan was completed it consisted of two general, or great divisions: (1) *Tributum Agri*, or Land Tax; (2) *Tributum Capitis*, or poll-tax. Under these two headings there were many subdivisions, adjusted in such manner that nothing tangible escaped taxation. The first class could be paid part in kind, and part by money. Thus land became the basic principle of taxation, and continues so to this day. The poll-tax, or head-tax, was assessed upon all males, regardless of nationality, between the ages of 14 and 65 . . . and upon all women between the ages of 12 and 65.

This was imposed upon free and slave alike, and became a great source of income to the Government. About 51 per cent of the population of the Italian peninsula was slave throughout the history of the Empire. Then there was the income tax. Each householder had to itemize his possessions. All the particulars must be set forth and reports filed with the "Office of Inland Revenue." All land tax must be paid in the political district where the real estate was located. There were numerous other taxes.

From papyri lists, tax lists, and declarations regarding possessions, found in Egypt, we know that Augustus put his system of taxation into effect during the year 23 B. C. We know the exact date of the papyri of Egypt, 175 A. D.,

and we know that the National Census was taken each 14 years after the first one taken. The names of the heads of the Census Bureau of the first Census have come down to us in documents. Their names were Eutychides and Theon, and they took the first Census of the Empire in 23 B. C. We also have a list of those exempted from poll-tax in the forty-first year of the reign of Augustus.

Enrollment for the Census was on the basis of kinship, i. e. we might say, the "clan" unto the "forty-second" cousin. Luke's word translated in the King James Version as "family" is the Greek "synethe," and means "kindred" in its broadest sense. These "kindred" must return to the home or political division in which land was owned by the individual, or by the "kindred" (family) collectively.

The "family," or original home of Joseph and Mary, was located in Bethlehem of Judea. Joseph was a direct descendant from David through Solomon, and Mary was a descendant of David through Nathan. Thus each had land in, or around Bethlehem, and the tax-lists of that property had to be revised, brought up to date for the Government. This property had come to them through Boaz and Ruth.

Luke 2:1-5 tells in brief, the story of one of the "numbering" (Census) of the people in the reign of Augustus. This Census should have taken place (and maybe did) during the year 9-8 B. C. But Ramsey suggests that due to "civil resistance" of the Jews, it was not taken until 7 B. C., during the Governorship of Quirinius. The time of the taking of the Census always fell upon the Jewish Sabbath Year, when all land lay fallow, and people were at liberty to travel where they wished. The year 746 after the Founding of Rome was a Jewish Sabbath Year, the year in which Jesus was born, probably the year was 7 B. C. according to our present Calendar. The time of the year and date of our Lord's birth varies according to the inclination, or prejudice of the scholar who is attempting to establish his thesis. The following gives the dates set forth by different scholars:

Ewald fixes date of birth at five years before our era without month or day.

Petavius and Ussher places it at 5 B. C. December 25th.

Bengel fixes the date at five years before our era without month or day.

Anger and Winer places it during the fourth year before our era in the Spring season.

Scaliger puts it three years before our era during the month of October.

St. Jerome announces the date as December 25th, 3 B. C.

There are also other writers, with other dates, which we shall not consider at this time. About the fourth century, the four great churches of the world, in conclave assembled, agreed upon one common date for the celebration of the "Christ's Mass" (Christmas), namely December 25th, of each year. This was the date of the beginning of the old Roman Saturnalia feast which lasted for one week. Thus a pagan festival and a Christian celebration fell upon the same day.

Astronomy, Archaeology, and Mathematics fail to settle the question of the Nativity Day of Jesus, so we are compelled to wait the pleasure of God as to its revelation. Some day, perhaps, Archaeology or History may reveal the true date, not at present definitely known. But Archaeology and History have proven that Jesus was really born into this world, a thing that some atheists and skeptics denied less than fifty years ago.

The question as to WHERE Jesus was born is not so difficult as the date.

After Constantine the Great became Emperor of the Roman Empire, his mother, Helena, requested the privilege of going to Palestine and erecting memorials over several spots sacred to the Christian Church. The privilege was granted. Though Helena was about 85 years of age at the time, she enthusiastically undertook the journey.

She went to Bethlehem, and identified a limestone cove where tradition said Jesus was born. She erected the Church of Nativity over the spot. Three-fourths of the present edifice belongs to the original structure. Beneath the High Altar is the cave in which the manger stood. This cave is 38 feet long, 11 feet broad, and 9 feet high. Two flights of steps lead down to it: one on the right of the altar, the other on the left. One flight has 13 steps, the other 15. The cave is lined with marble slabs, black and red-veined. The manger is on the east side in a grotto, in a rounded niche about 8 feet high, and 4 feet broad. The pave-

ment is of slabs and in the center there appears a beautiful silver star, inlaid with precious stones. Along the edge of this pavement runs this inscription in Latin: "Hic de Virgine Maria Jesus Christus natus est" . . . (Here Jesus Christ was born of the Virgin Mary.)

This silver star actually caused a war between two modern nations, that lasted two years. Close by is the so-called "Altar of the Manger" shown pilgrims as the real manger in which Joseph laid Jesus in swaddling clothes. But the manger is of wood, and of positively no value historically. Mangers then were of two sorts: (1) those made of masonry, (2) and those carved from solid stone. Wood was not used as it is today in America. There is a genuine manger in another part of the cave, carved from a block of stone, and it is possible, but not probable, that it may be the real and original Manger. The cave is lighted by 15 silver lamps swinging from the

ceiling. The walls are hung with beautiful tapestry.

Does Archaeology say that this is the real cave in which our Saviour was born? We are compelled to answer both "Yes" and "No." There is evidence that this is the place of Nativity; but the evidence is not sufficiently strong to actually confirm the idea.

There is another place outside the town limits that may well be the spot where Jesus was born. The details regarding this place are too extensive, and the evidence in its favor too voluminous to discuss at this time. I wish I might give the Reader the benefit of the researches made regarding this other place, but available space forbids. This much we may assume without fear of contradiction: Jesus was born on property belonging either to Mary or Joseph. Because of this ownership they were compelled by law to go to Bethlehem to revise their tax-lists.

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Prophecy Revealed

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The Book is like a rose, gradually unfolding its beauty and fragrance. It is like a diamond mine, yielding treasures to those who dig. It is for the weak and strong, the wise and the simple, the great and small. Those who reverently search its pages will find the eyes of their understanding opened . . . and their lives enriched for time and eternity.

Within the covers of this unique Book is found a whole library. There are books of law, books of history and Poetry, biographical sketches and letters of instruction. Eighteen books out of the entire 66 are strictly prophetic in content, while running through the rest is a golden thread of prophecy, which begins with Genesis 3:15 and ends at Revelation 22:20. The prophets were God's messengers, hurling thunderbolts against the evils of their age, foretelling the movements of men and nations, and warning humanity to flee from the wrath to come. PROPHECY is the indestructible fortress that all the hosts of Satan have been unable to conquer. It is the unfailing rampart of our Christian faith.

But despite this fact, the study of Prophecy has been neglected by many Christians. Two things have contributed to this neglect. One is the attitude of some theologians who deny anything in Scripture which cannot be explained on a materialistic basis, according to natural law, thus eliminating the miraculous and supernatural. The other is due to erroneous "time-setting" which has placed the "end of the world" at various dates since 1844—thereby causing Prophecy to suffer at the hands of its friends.

But it should be remembered that the Bible is of supernatural origin and its prophecies did not come by the will of

man. All in all, about three-fourths of the Book is predictive, and since the Word of God is the Sword of the Spirit, it follows that the Christian warrior is weaponless without an understanding of its prophetic message. The first Gospel sermon, delivered by Peter, was devoted to the prophecies of Joel and David. Philip used the prophet Isaiah to preach Christ to the Ethiopian.

The prophetic function ranks next to the apostolic, in the Church, for "He gave some to be apostles, some prophets, etc." Peter says it is "as a lamp shining in a dark place, until the day dawn and the day-star arise in your hearts." Thus the study of prophecy becomes a rich source of faith and blessing which no Christian can afford to neglect.

Every Child of God should seek to understand Prophecy for several reasons. First . . . it will serve to strengthen faith. Jesus said, "And now I have told you before it come to pass, that when it is come to pass, ye might believe." Second . . . it is a source of comfort. Paul tells us that they who are alive in Him will be caught up at the first resurrection, and adds, "Wherefore comfort one another with these words." Third . . . it is a light penetrating beyond the dark veil of the future, revealing God's signboards along the heavenly highway, reaching even to the New Jerusalem. "A lamp shining in a dark place, until the day dawn, and the day-star arise."

WHEN I PRAY

I do not always bend the knee to pray.
I sometimes pray in crowded city street.
In some hard crisis of a busy day,
Prayer is my sure, my comforting
retreat.

Dear Lord, Thy help! My lips cry
silently.
From swiftly speeding car my prayer
ascends;
Heaven is not far, but near to me,
And ever from His throne my Father
bends.

Here at my daily task I need His aid;
No matter where I am I crave His care.
In moments when my soul is most afraid,
It comforts me to know that He is there.

To enter a locked house, one must find the door and unlock it with a key that fits the lock. To enter the treasure house of prophetic wisdom, one must have the right key. This involves the spiritual condition of the person. Paul says: "But the natural man receiveth not the things of the Spirit of God: for they are foolishness to him: neither can he know them, because they are spiritually discerned." The wise are those who have received the "the spirit of God," and possess spiritual illumination . . . who have been purified and made white, and are uncontaminated by the "things of the flesh." A holy, Spirit-filled life, combined with a deep desire to understand spiritual things, is the key that unlocks the treasure house of prophetic truth. "The secret things belong unto the Lord our God; but the things that are revealed belong to us and to our children forever."

Each prophecy must be considered in its relation to others. We are told that none is of private interpretation. The progressive nature of prophetic truth must be recognized. The believer must understand that the prophecies become less obscure with each passing Age, until finally, during this End-Time the meaning of God's eternal purpose shines forth in glorious splendor.

There are certain study rules one should keep in mind:

(1) What to look for! As most of the prophecies in which Christians are today concerned, refer to the Coming of Christ, one must learn which pertain to His First Coming . . . and which to His Second Coming. Because the ancients in Old Testament times misinterpreted these Comings, they rejected the Messiah and crucified Him.

(2) Where we are to look for it! The prophecy thus discovered, must be fulfilled either in the spiritual or material planes of life.

(3) When we are to look for it! Whether among events already past, in the present, or scheduled for the future.

(So far, the thoughts developed in this article have been edited from the first chapter of Dr. Edward Fehr's "Prophetic Bible Course." Every student of the Word will agree that the instructions and admonitions thus given are indeed foundational, for opening the Book and

beginning a study of Prophetic Scripture.)

★ ★ ★

DR. EDWARD FEHR, of Topeka, Kansas, has for a number of years, been devoting his time largely to a study of the Prophetic Word, presenting it from both the pulpit and through the printed page. He is now offering to the Christian public a Course of Study consisting of 28 Lessons, which will prove an invaluable aid to those who desire to obtain a thorough understanding of the Prophecies in relation to events taking place in the world today.

Each Lesson is accompanied with pertinent Questions to help the student derive utmost benefit. From the first Lesson, presenting the Bible as the divinely inspired Word of God, he moves on to an exposition of the Kingdom Parables, interpreting the Kingdom of Heaven, the Kingdom of Christ, and the Kingdom of God.

Rules for the study of Prophecy are given in Lessons 3 and 4, while Lesson 5 brings one to an enumeration of those prophecies which are now in process of fulfillment. The next is on the subject of Nebuchadnezzar's Dream and its relation to End-time events, as set forth in the Book of Daniel. Lesson 7 contains a bird's-eye view of the book of Revelation, while the remaining twenty divisions teach the Book, chapter by chapter. In proper sequence, Lessons illustrating world events are interposed. For instance, Lesson number 8 deals with "The Climax of the World Systems of Revelation 13." Lesson 20 is on "The Roman Empire in History." Lesson 22, "A United States of the World." And Lesson 23, "The Formation of a World Church."

In Lesson 8, Dr. Fehr speaks of the setting up of a "King of Kings form of Government" by Nebuchadnezzar in the first great world empire of Babylon. Persia, Greece and Rome continued this form, which was replaced by the growth

of the democratic ideal of government. Revelation 13 predicts the return of the "King of Kings Government," in which a powerful dictator, known prophetically as the Antichrist, shall rule over the whole world. The head of which "as it were, wounded unto death," refers to the setting aside for a time of the "King of Kings" Governmental idea, when the Roman Empire was divided into two parts and finally fell. He says: "When the wounded head is healed and we again return to the old world system, it will be a dictator of the dictators, as they will not be known as kings, but will have power as kings for a very short time under the Beast ruler." This ruler will be Satan incarnate, who will have power of life and death over every person on the globe. He will bring about a "time of trouble, such as never was since there was a nation, even to that same time," Daniel 12:1. Jesus describes this End-Time period as "great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be."

During this tragic era, international government will develop into a bureaucracy, modeled upon the League of Nations concept, with three executive departments and four international bureaus, making seven heads or divisions. Ten nations, symbolized by the ten horns of Revelation 13:1, will enter this covenant and form the International Council and Assembly, presided over by one man who will gradually assume increasing power, as he shows superhuman ability to deceive even "the very elect."

The four international divisions will have control over International Labor, Economics and Finance, Communications and Transportation, and Health. Provision was made for all this in the League of Nations, but because the cup of human iniquity had not yet reached the overflow point, the organization lacked power to enforce its rules. But the idea has been introduced . . . the plan has been worked out, and in the "fulness of time" that

which "restraineth" now (the Holy Spirit), will be taken out of the world. Dr. Fehr's deductions regarding the political machinery of the Antichrist system, will be impressive to all spiritually-minded students of the Word.

In the days when the Seventh Angel is preparing to sound his trumpet, "the mystery of God (the Church) should be finished, as he hath declared unto his servants, the prophets." Revelation 10:7.

Restraining power against evil is removed from the earth, as the Holy Spirit and the saints living and dead, shall be caught up to meet the Lord in the air,

—Turn To Page 8.



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... From Page 7 ...

as foretold by Paul in I Thessalonians 4:16, 17 and I Corinthians 15:51, 52. Then shall Satan indeed manifest great wrath, and embodying himself in human flesh become ruler of the world . . . but Antichrist, his masterpiece, will be destroyed by the brightness of Christ's Second Coming.

Every Child of God may know these things and be prepared to meet them if he will take the trouble to learn what the Word of God teaches regarding End-Time events. "When these things begin to come to pass, look up and lift your heads; for your redemption draweth nigh. And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, so that day come upon you unawares. For as a snare shall it come upon all them that dwell upon the face of the whole earth. Watch ye, therefore, and pray always, that ye may be accounted worthy to escape these things that shall come to pass, and to stand before the Son of Man."

Revelation 13:11-18 tells of a religious Beast which comes out of the earth, to be co-ruler with the political Beast out of the sea, and which will bring forth the super-Dictator to rule over both Beasts. Dr. Fehr devotes two lessons to this "two-horned beast, which looks like a lamb, but speaks like a dragon." His approach emphasizes the warning, "Here is the patience and the faith of the saints." For this Beast pretends to be the Church of Jesus Christ, so that it will deceive many by means of its hypocritical pretensions, even, if possible, the very elect. It will be the most perfect counterfeit of Christ's cause ever invented. Those who are church-members—scoffers at the virgin birth, the atoning power of the blood of Christ, the truth of the resurrection; those Christians who linger on the line which divides

the Church from the world; those who let the cares of this life gain ascendancy over spiritual things—these will be deceived by this super-deceiver who will demand they worship the image of the political Beast which he shall invent. And those who will not worship the Antichrist upon the proclamation that he is God and Christ, will be put to death with the most horrible tortures the mind of Satan can devise.

Dr. Fehr interprets present world trends in religion toward the formation of a World Church . . . and discusses various "Councils" advancing toward the two-horned lamb-beast. These groups do not believe in the great fundamentals of the Gospel; they scoff at the teaching that Christ is coming again to rule on the earth. They do not admit the possibility of the virgin birth, and class the Saviour as "a good man" and "great philosopher" on a par with Socrates, Diogenes, Kant and Nietzsche. The idea of the fact of sin, or the experience of a new birth are causes for merriment; and as for blood shed in a crucifixion having power to atone for sin, one would have to be mentally unbalanced to even think of it. All of which is just what Satan wishes people to believe!

The course of events transpires rapidly through the book of Revelation, as the sands of seven years of time run out. We see the awful progress of the "Man of Sin," until he decides to make war against God Almighty. Evil spirits go forth to all the nations of the world, to bring them into this last great battle. As they assemble their might on the plains of Har-Mageddon, God says, "It is enough!" The gates of heaven are flung open, and forth march the armies of God, led by a glorious Figure, Whose person is brighter than the sun. He is arrayed in a shining garment, sprinkled with blood, "and He treadeth the winepress of the fierceness of the wrath of God, the Almighty. And he hath on his garment and on his thigh a name written, KING OF KINGS AND LORD OF LORDS. And the beast was taken, and with him the false prophet that wrought the signs in his sight, wherewith he deceived them that had received the mark of the beast and them that worshipped his image: they two were cast alive into the lake of fire that burneth with brimstone: and the rest were killed with the sword of him that sat upon the horse."

The last two lessons of this Course, deal with the Millenium period of one thousand years, in which Christ shall rule the world in justice and righteousness. The nations will learn war no more. They will beat their swords into plowshares and their spears into pruning hooks. There will be no danger from man or beast, but the knowledge of the Lord shall cover the earth as the waters cover the sea. The desert place shall blossom as a rose. The Prince of Peace is on the throne . . . Satan is chained in the abyss and cannot deceive the nations. Man acknowledges his failure and accepts God's way.

At the end of the thousand years, Satan is released and given another opportunity to vindicate his right to rule. But like the criminal released from a long prison term who goes out to commit more crimes, so the father of crime again tries to harass the nations. But God's long-suffering ends in the complete destruction of evil, the dead are brought forth for judgment, and those whose names are not found in the Lamb's book of life go to their second and eternal death, while the righteous enter the eons of eternity with Christ.

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★ ★ ★

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Slander --- A Dangerous Weapon

Rev. Oswald J. Smith . . . Toronto, Canada

NO CHRISTIAN worker can take up the sword of slander and escape the consequences. "All they that take the sword shall perish with the sword." So spake Jesus and history has repeatedly borne testimony to the truthfulness of His warning.

Men who have slandered others have either been ruined by slander themselves or judged by God with death. And it makes no difference whatever, be it borne in mind, whether the slander is true or false—the result is the same. Judgment is God's prerogative, not man's. His word is "Touch not mine anointed, and do my prophets no harm." The statements made may be absolutely true, but since no mere man is capable of judging, God's servants are accountable to Him and to Him alone. And woe betide the man who dares to set himself up as a judge and publicly slanders his fellow workers! God will not let it pass.

I could tell of more than one guilty of the sin of slander who has been judged by death, and in some cases, sudden death. "For they that take the sword shall perish with the sword." Drastic measures may be used. "Who art thou that judgest another man's servant? to his own Master he standeth or falleth. But why dost thou judge thy brother? or why dost thou set at naught thy brother? for we shall all stand before the judgment seat of Christ. Let us not therefore judge one another any more."

Oh, that we might make that, our life resolution! In the face of the words of our Lord how can we do otherwise? For the things of which we accuse others, in all probability, we ourselves are guilty and more so, though we know it not. Only recently a Christian worker publicly accused one of God's servants, and everyone who has ever worked with him knows that he himself is guilty of the

very same thing. What he accuses in others, he excuses in himself.

"Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. And why beholdest the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye."

Remember this, my friend: he who slanders is working with the devil. Satan is a slanderer. He is continually accusing us before God. Revelation 12:10 describes him as "the accuser of our brethren." That is his biggest job and his most destructive work. Oh, my brother, are you going to do the devil's work? Are you letting him use you as one of his slanderers? God help you! What carnality! Oh, what a tragedy! God's child, but the devil's agent. God's servants working for the devil. A slanderer, an accuser in the pay of the enemy. What a disgraceful state of affairs! Once more I warn you: "All they that take the sword shall perish with the sword."

"I would rather play with the forked lightning," says Dr. A. B. Simpson, "or take in my hands living wires, with their fiery currents, than speak a reckless word against any servant of Christ, or idly repeat the slanderous darts which thousands of Christians are hurling on others, to the hurt of their own souls and bodies."

"You may often wonder, perhaps, why your sickness is not healed, your spirit filled with joy of the Holy Ghost, or your life blessed and prosperous. It may be that some dart which you have flung with angry voice, or in an idle hour of

thoughtless gossip, is pursuing you on its way, as it describes the circle which always brings back to the source from which it came every shaft of bitterness, and every idle and evil word.

"Let us remember that when we persecute or hurt the children of God, we are but persecuting Him and hurting ourselves far more."

"The tongue," quotes another, "is an unruly member that no man can tame. It is set on fire of hell . . . it is an unruly evil, full of deadly poison." Truer words were never written. The whole course of human history and individual experience has proved this true. One of the greatest evils that afflict Christian Circles today is that of gossiping and tale-bearing. You find it everywhere you go. It is rife in the business world, in office and factory; its evil influence has permeated every strata of society, from the palace to the slum, and it rears its ugly head in the Church, as many Christians have known from painful experience. The tongue of the gossip has destroyed empires and has cast down many mighty men. Ruined lives, blighted homes, broken hearts and sundered friendships have been caused by the tale-bearer and the chatter of idle tongues. Coleridge sings in a sad but truthful refrain:

"Alas, they have been friends
in youth,
But whispering tongues can
poison truth."

Yes, the Apostle knew whereof he spoke when he characterized the idle tongue that retails gossip and second-hand stories as being sent on fire of hell. My brethren, these things should not be. Were it possible to see the terrible effects on some lives of the repeating of a piece of gossip, most Christian people, we believe, would rather cut out their tongues than give utterance to "detraction's idle tale."

Too late sometimes people learn what harm has been wrought by giving too ready an ear to rumor and too ready a tongue to pass it on. "Behold, how great a matter a little fire kindleth," the Apostle also wrote. Regarding the

BEAUTY

Beauty is not
In the bush, nor in the tree,
Nor in the sky, nor in the sea,
But something bound in the blood of me.

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tongue, Jean Blewett in her own expressive way, writes:

"The man who with the breath
lent him by heaven
Speaks words that soil the
whiteness of a life
Is but a murderer, for death
is given
As surely by the tongue as
by the knife."

Nothing is more needed in this world today than the manifestation of the Spirit of Christ, that will scorn to speak evil of another when no good purpose can possibly be accomplished. The flower of Christian character will never bloom in an atmosphere of slander and detraction.

Brethren, where are we heading? What is to be the outcome of it all? Fifty years from now our work will all be done, for many of us much sooner. The future life will then be ours. What will it mean, I wonder, as we stand together at the Judgment Seat of Christ? How ashamed some of us will be. Will we not be sorry we did not leave the

judging of one another to the appointed day? For many whom we condemned on earth will be lauded at the "Bema," and many whom we approved on earth will be condemned then. God help us to live, think, act and speak in the light of eternity!

Then, instead of getting our eyes on man and judging him, watching for either his virtues or his faults, we will keep our eyes fixed on the Christ who indwells him, and see no man save Jesus only.

These are days of great uncertainty and suffering. Christians are faced with grave problems. Christians are being persecuted. In such times, what folly for us to divide our forces and weaken the Gospel message by circulating gossip and slander. Is it not better to pour our souls out to God in prayer for each other. All born-again believers are members of the body of Christ. When one suffers, all feel the effect. Therefore, let us be kind and sympathetic to every child of God with whom we have relationship.

BRIDE AND BRIDEGROOM

Dr. Oliver E. Williams . . . Pittsburgh, Pa.

WE MUST remember that the Church is not the Kingdom; it is the Bride of God's Son. Or perhaps, more correctly the "Espoused of the Lamb." The marriage has not as yet taken place, but she is waiting the return of her beloved. When He comes and calls her to meet Him in the air, then he will escort her to the marriage.

"Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready."

Then, John says: "Blessed are they which are called unto the marriage supper of the Lamb."

King Edward VIII abdicated his throne, because England would not receive a three-times married American commoner for a queen—Mrs. Wally Warfield Simpson. But thank God, the Church is espoused to one Husband and has been washed in the blood and robed in the Royal robes. She will be received by angels, welcomed by the just who have been made perfect, and crowned by the Father Himself as the Royal Queen of

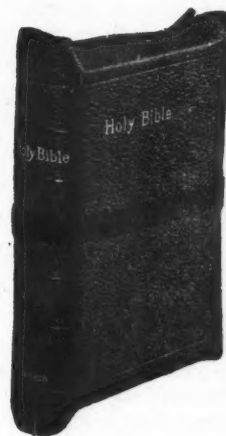
His Son; and will reign with Him forever—Hallelujah!

Between us now, and the secret, sudden appearing of the Lord Jesus Christ in the air to receive His Bride, there is not one prophetic event, as far as we know. His coming could take place at any time. If this is not true, why the command—Watch? If we are "watching" we will expect His coming any day and therefore every day.

John's final prayer was "Amen, even so, come Lord Jesus." Is this your prayer? Would Christ be welcome? Are you praying out loud: "Come, Lord Jesus, come quickly?"

Some day the prayer will be answered and the "Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and the trump of God: and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds . . . and so shall we ever be with the Lord. Wherefore comfort one another with these words."

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Triumph Over Death

Dr J. N. Hoover . . . Los Angeles Baptist Theological Seminary

CALIFORNIA is my country, but heaven is my home. Man is a pilgrim journeying through this sin-scarred world. Man is in search of a better country, that is heavenly. Like Abraham, he is looking for "a city which hath foundations, whose builder and maker is God." The hope of heaven is the joy of living. What peace thrills us, when we think of heaven, the home of the soul. But between us and heaven is "the valley of the shadow of

DEATH.

Death, like life, is one of the great mysteries which mortal mind has not been able to fathom. Many opinions have been given, but theories are not facts. Scientific investigations have not been able to go beyond that which is written in the Bible. Regardless of our opinions, the Scriptures have the final word on all subjects relating to the mysteries of life and death.

Death is the line that divides time from eternity. We fight diseases and try to remove those things which produce death, but, alas, however much we seek to evade the experience, it is inevitable. We are told ninety persons die every minute, and that human beings start dying the day of their birth.

In the mere fact of living, we are wearing out these bodies, and they will soon be of no use. Physical death does not end all, nor is it an evidence of a spiritual defeat. Since physical death is an incident and not an interruption of

the life of the soul, the manner in which it may come about is not vital. To the Christian, physical death is entrance into a more abundant life. In the light of incorruptibility, immortality, and eternal life, death loses its terror. Life has no end. The grave is not the terminal. Through the cloud of death, life wings its way out into God's eternity. Jesus told the sorrowing sisters of Lazarus, "I am the

RESURRECTION

and the life. He that believeth on me, though he were dead, yet shall he live." Job says, "Though after my skin worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself and not another."

"If a man die, shall he live again?" Jesus answers the question: "The hour cometh, when they that are in their grave shall hear his voice and come forth, they that have done good unto the resurrection of life, and they that have done evil, unto the resurrection of damnation." Damnation, according to Webster, is "punishment in a future state."

The Scriptures declare, "As in Adam all die, even so in Christ shall all be made alive," or raised again. "When Christ, who is our life, (referring to Christians) shall appear, then we shall appear with him in glory." The idea of a hereafter is universal. The Christian and the heathen both expect to live beyond the grave. To take from man this blessed hope would rob him of earth's sweetest joy. It is the hope we have in tomorrow, that develops the best in us today. When the atheist says life ends at the grave and that there remains nothing but disintegration, he is voicing an unproven theory. To live without hope is to die in fear. Belief in a resurrection is not only Biblical, but physical. A grain of wheat may seem to be dead, but within that hard substance is life, and under favorable conditions will spring up into a more abundant life. So is it in the resurrection. That which seems to be dead is waiting for the resurrection.

According to the Scriptures, there is no general resurrection, for all the dead are not raised at the same time. The first is the resurrection of believers . . .

and the second is the resurrection of unbelievers. The first occurs at the appearing of Christ in the air . . . and the second at the close of the Millenium. "The rest of the dead," referred to in Revelation 20:5, are they who failed to share in the first resurrection.

Friends, you may cast aside many questions, but you cannot afford to fail to consider the hereafter. You are nearer the border line of time than you think. I know this is a personal matter, and I also know you must consider and accept God's plan of redemption, or suffer for your neglect. Simply believing Christ to be the Son of God is not sufficient; there must be a conversion, a spiritual regeneration, a demonstration of faith in Christ. The Scriptures tell us that all of man's needs were taken into account on the Cross of Calvary . . . and that the blood atonement for sin, makes Christ an all-sufficient Saviour. Your faith in Him will secure for you

ETERNAL LIFE.

Again, many are asking, "Shall we know each other in heaven?" and I answer Yes, but not as we have known our friends and loved ones here in the flesh, for we shall have our resurrection bodies, and be as Jesus was, when Mary saw Him at the tomb. It was not necessary for someone to tell the disciples they saw

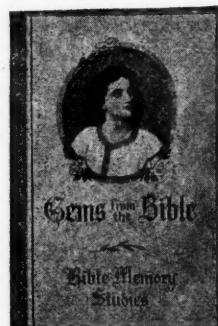
NO ROOM IN THE INN

No room for Him.
We grieve that it was so.
And then we go
Busy, upon our way,
With no more courtesy than they
Who turned the Lord away.

Our rooms are full,
There is so much to do,
Each day so new.
I wonder if the Lord of all
Is sad we grant Him space
so small,
Less than a manger stall?

. . . Vivian Bremner.

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Moses and Elijah in the wonderful Transfiguration experience. They knew them. So, that sense of discernment will accompany our new bodies. Yes, we shall know each other, and what a rejoicing there will be!

Again, some are asking, "What kind of bodies will the redeemed have in the resurrection?" And I answer, Heavenly bodies. Let me explain. Suppose I hold in my left hand a black piece of charcoal, and in my right hand a beautiful diamond. Scientists tell us this black substance is carbon in humiliated form, and the sparkling gem is charcoal in glorified form. Now if nature is able to make a diamond out of charcoal, why should it be thought impossible that God, Who made all things, would be able to raise these corruptible bodies into the form of incorruptible, heavenly substance? What God has begun He is able to and will complete, without suggestion or aid of men.

The things called temporal do not die in the sense that they cease to exist. This body of flesh is no more to me than a suit of clothes. In the course of time, I will wear it out, and friends will lay it away to rest. But they will not lay "me" in the grave, for I am more than bones, flesh, and blood; I am a living soul. Longfellow was Biblical when he wrote:

"Life is real, and life is earnest,
But the grave is not its goal;
Dust thou art, to dust returneth,
Was not spoken of the soul."

A dead body is like an empty house—the one who lived in it having moved out. You ask, where does the soul go at physical death? Surely not into the grave, for millions have been devoured by beast, bird and fish; but not the soul, for according to Genesis 2:7, it is not earthly, but of a higher order.

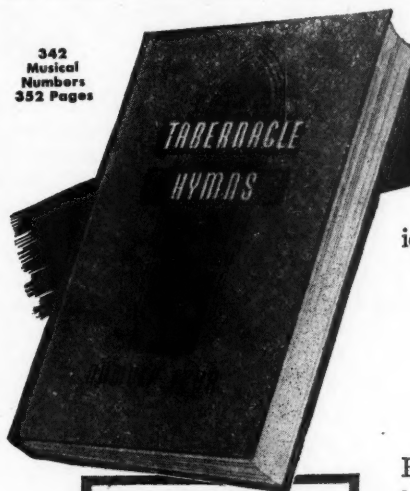
Where does the soul go at physical death? Your answer is found in Ecclesiastes 12:7, "Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it." According to Luke 16:16-31, the rich man and the beggar were separated from their

earthly bodies, and from each other. Where does the soul of the believer go at physical death? Your answer is found in II Corinthians 5:8, "To be absent from the body is to be present with the Lord."

The soul, according to Luke 16:22, and I Peter 1:5, is in heavenly glory, abiding there by the power of God, ready and waiting to return with Christ, at which

— Turn To Page 14.

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Tomorrow is only a vision,
But today, well lived, makes
Every yesterday a dream of happiness
And every tomorrow a vision of hope
Look well, therefore, to this day.

... From Page 13 ...

time occurs the reunion of soul and body, which is the resurrection of believers. Then, and not until then, do the redeemed realize their full inheritance.

Christ, by an act of His own, hath abolished death for all who desire to share His glory, but the realization of the deed, together with the joy it brings, will not be fully known until the resurrection morn. Let me make it clear: The English Parliament by its own act on August 1, 1838, abolished slavery in certain islands, but this law did not go into effect until one year later. Though Parliament had acted, the slaves were subjected to their masters, or to the laws that were already in existence. But on the morning of July 31, 1839, there arose a glad cry in all the land, "We are free, we are free!" The emancipation act had gone into effect and slavery was no more.

Hear me, friends, by the death and resurrection of Jesus Christ, God hath decreed that all who accept Him as personal Saviour, shall be free from the law of sin and death . . . but the joy of redemption will not be fully realized until the morning we stand in the likeness of Christ, enjoying the glory of God's eternal heaven. Then will be fulfilled the words of the apostle Paul: "O death, where is thy sting? O grave, where is thy victory? . . . Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

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Son Of Man

Rev. Ralph E. Boyer . . . York, Pa.

"AND Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the SON OF MAN hath not where to lay his head." Matthew 8:20.

Many years ago there was found in Asia Minor a very old Latin inscription chiselled in marble. This inscription bears an interesting witness to faith in the Person of the Lord Jesus Christ, as it existed in the first century of Christianity. It presents the Eternal Word, the Son of God, bearing witness to Himself. He speaks of Himself as incarnate, the Word made flesh, and then declares: "I am what I was—GOD. I was not what I am—MAN. I am now called both, GOD AND MAN."

A great confession. True it is that God became man. He became incarnate. He became man in a supernatural way, because it was the only way in which the Holy One could take on a human body. That supernatural way, was the Virgin Birth, and now He is both God and Man.

Eighty times He designated Himself "Son of Man." That is His racial name as the representative man.

"Son of David" is a Jewish Name.

"Son of God" is a Divine Name.

"Son of Man" was used by our Lord to show that His mission, death, resurrection, and Second Coming, transcended in scope and result, all merely racial limitations. As the Son of Man, He definitely identifies Himself with mankind in all of its need.

It is in this name also, that universal judgment is committed unto Him. As the Son of Man, in Him is fulfilled all that the Old Testament had to say about blessing through the coming of a Man.

The world is looking for a man to lead it out of its distress. The world will get its man. He will be an Earthy man, the Antichrist. Oh, that men would turn to the God-Man . . . the Son of Man, now the Man in the glory. He will come again as He went away.

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The Christmas Spirit

Dr. Grenville Kleiser

THE Christmas spirit and sense of service should not be only for one day in the year, but a perennial and perpetual expression of the Christ love in your heart. If the spiritual good cheer of Christmas Day were generally manifested throughout the year it would transform mankind. Love is still the greatest thing in the world, and the world grows better in proportion that love increases. Do not wait for others to practice the Golden Rule, but diligently apply it in your own daily life. Like the stars that are beautiful because of what they are, and not because of what they do, so you can make your life a beneficent influence to others by developing a continual spirit of Christmas within your mind and heart.

Remember that good thoughts carry the essence of health, harmony and happiness. All of God's laws are laws of love, truth and justice. Let these laws forever rule your mind and life.

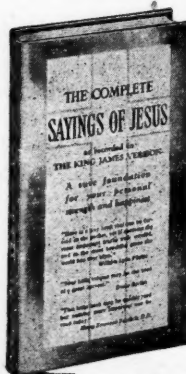
If a man love me, he will keep my words.

John 14:23

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Breaking Human Broncos

Rev. Harvey H. Springer . . . Englewood, Colorado

For twelve years prior to his conversion, Harvey H. Springer rode the range in Wyoming and Colorado, virtually living in the saddle. Today he is Pastor of the largest Baptist Church in the State of Colorado . . . and an Evangelist of national reputation. In this article he writes metaphorically, using "cow puncher" experiences to emphasize basic Christian truths.

"THOU broughtest us into the net" (Psa. 66:11).

While riding horseback over the Sierra Madre Mountains a couple of weeks ago I laid my hand thoughtlessly just back of the saddle. The horse offered his objections by cutting loose on a rodeo-bucking spree. Mrs. Springer was wild with excitement, thinking I was just making the horse perform. But believe me, it was far from my intention to put on a rodeo demonstration so far from home. I managed to stay on with a camera, rain coat, and a dozen oranges. Don't ask me how I did it.

When it was all over and we were again pushing on to our next preaching engagement, there came to my mind the days that are now in the glorious past—days, when, while a boy were filled with such excitement. Picturing again the ranches in North Park, Colorado, where, as a young man, I was a part of that group of cow-boys and cattlemen whose chief work was with wandering

herds of white-faced cattle! On the wings of thought, I travelled again over the knee-high sagebrush bushes and through the thickly growing beds of cactus.

Looking in every direction, the valley soon gives way to the great pine-covered shoulders of the mountains behind them. A little higher up, are the snow-capped peaks of the Rockies, glistening in the sparkling sunlight of an open sky.

Michigan creek flows majestically through its undisputed territory. Already, it has come winding its way some twenty miles over rocks and through canyons. Now, near the edge of the creek's northern bank, sheltered by a few tall Jack pines, is a group of log cabins. The large house up against the cliff belongs to the boss. Then notice the smaller ones. These are "bunk houses" for the cowboys. The large barns are surrounded by a great log corral. Over in the far corner, you can see a lively bunch of nervous, frightened horses, most of them caught in an inclosure for the first time in their lives.

MEN AT THE CORRAL

Broad-brimmed hats, flaming colored shirts, spurs and buckles, metal buttons and snaps on leather chaps, decorate the top log of the corral and are held in place by the cowboys who wear them. They are "lookin'" 'em over.

Within the corral, are the wild horses with which the men are going to work in the coming "Round Up" season. Possibly a dozen will be needed for each man. Every cowhand knows that much of his success depends upon the selection of these twelve broncos.

Outside the corral, the present stock of riding horses are gathered in fly-fighting groups of twos and threes, tails switching and feet stamping. They are not tied, but consider themselves tied, when the reins are dropped to the ground. Other cow-hands from different Big Horn outfits come galloping at full speed. While the horses are still in motion, the riders swing from their saddles, throw the reins to the ground, and join their mates on the top rail.

Yonder, just below these snow-capped peaks, for miles around, roam thousands of cattle with a new crop of calves. All of these must be gathered. The calves must be branded, and the steers and old cows shipped. To do this work, the men perched on the top rail of the corral must have horses—horses not only willing to carry a man, but horses that will yield to the least motion of the rider's body. These broncos must be trained so the cowboy can throw a rope on a calf or steer at full speed, then come to a sudden stop, advance, back up—but at all

— Turn To Page 16.

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... From Page 15 ...

times, hold a tight rope on the roped "critter." All this must be done with the full cooperation of the horse.

Now comes the problem—how shall these nervous, active, untamed wild horses in the corral be made into active, obedient creatures? These able men in "chaps," sitting on the fence, have this Herculean task to perform.

The bronco is wild—he does not want to be touched—much less, ridden. He doesn't understand working; his life has been to roam the open range as he pleases; the bit will be an unwelcome guest in his mouth.

Notice two outstanding points.—first, he must carry another; second, he must yield absolutely, quickly (I do mean quickly), earnestly, energetically, at full speed, to the rider. These men on the top rail must risk all to bring about this necessary yielding, willingness, trust, and co-operation. Yes, stubbornness, fear, and doubt must yield.

ANOTHER CRISIS

Now, hold in your mind that picture of the crisis in a Bronco's life. I wish to use it in comparison with another crisis—an illustration of God's handling of the Christian's life.

Travelling up and down the country, preaching the Gospel, I have noticed great crowds of Christians today, nervous, fearful, worried. Then, too, many of them are not usable. As I look out over our Country, and see the multitudes of sinners whose souls need to be brought out of darkness unto light, a question comes to me—who will bring them out? There is only one answer—God has never saved a soul except by using a redeemed life to do it. The angel did not tell Cornelius how to be saved, but told Cornelius to inquire of Peter. God always uses other Christians to save men.

Sorry to say, the great majority of Christians have never been willing to take the "yoke"—the "saddle"—they have

never been broken for service. The Holy Spirit, whom we shall call the Rider, cannot do His great work because of the lack of yielded lives.

This great chasm in this crisis is waiting for a bridge. On one side is life, completely active, but without accomplishment or purpose, except it be simply to please itself. On the other side of this chasm, is a friend, the Holy Spirit, a Guide Who has a great and mighty task to perform. The hour of this crisis has come. Now, how shall this "bronco" live? We call this crisis in the bronco's life "breaking a bronco."

UNDER THE SADDLE

Breaking a bronco is not breaking his neck and breaking a Christian is not death. Do we change the bronco's disposition? No, not exactly. Do we change the personality of a Christian? No, not exactly. "Well, brother Springer, what do you mean by 'breaking Broncos' or by a Christian yielding his body a living sacrifice?"

Just watch that crowd of cowboys. They have brought a bronco into the net. A group of circumstances has surrounded the bronco; one circumstance called a rope, which has been quickly thrown around his neck, is tightening. It is not an accident, for the cow puncher planned it. He did it deliberately, and carefully, with a purpose in view. The bronco, with a rope around his neck, is snubbed to a snubbing post. The more he rears, the more he pulls, the harder it is on him, and the greater the punishment he must endure.

God works the same way in our Christian life. He brings us into a net of circumstances, and finally throws one particular circumstance which tightens about us. We may kick—so does the bronco. You may think it is the work of an enemy, and fight the person or persons who brought it upon you, as a bronco fights a rope. Your objections and tears are real, and so are the bronco's. The rope is not his enemy. The rope is in the hand of a cowboy, a friendly, horse-loving man. It has a definite purpose in the bronco's life, and circumstances that tighten around you, are God's purposes and plans for your life.

It is a good thing the bronco doesn't

have everything explained to him—he wouldn't understand; and it's a good thing God doesn't explain everything to you. If the bronco is going to be used, he must act without explanation, and trust the rider fully; and if you are going to be used of God, you must act without explanation and trust in faith where you cannot see.

New things are happening to the bronco. A rope around his neck, is snubbed to a pole, a blindfold is placed over his eyes, a cow-puncher grabs one ear in his mouth. They are putting something new on the bronco—a saddle and a bridle.

The horse, for the first time, is becoming aware of his owner's supremacy. Now, note that nothing new has become a part of the horse. The horse is the same horse. The cowboy is still the same cowboy. These new things are being added in order that the cowboy may use the horse which belongs to him. These are simply circumstances—nets, which the owner must use to bring his horse to a life of usefulness.

Far be it from me to claim that, in this crisis, anything new comes to the Christian in the way of ownership. But I do claim that, by these breaking circumstances, our Master, our Lord, the Holy Spirit, takes supremacy in the Christian life. He takes that which He has purchased with His own precious blood.

In the moment we are born again, Jesus Christ owns us, but not until a crisis or circumstance, pulls us into place, does He fully use that which He owns. It is through this change that we have Jesus—not a part of Him, but all of Him. We are His from the moment we are saved, but not until after this yielding crisis do we become of real value to Him.

I believe many a bronco has said in his bronco mind, "a man of the fence is my owner, and I am his; but there is this about it—I'm going to keep him from doing as he wills with me as long as possible. When I do yield, I will still be his and he mine, but there will be this difference; he will dictate my every move. I will hear his voice, feel the touch of his spur and the palm of his hand. There will be no wandering, go as I

ORDER A BUNDLE

As you study the pages of this Christmas Defender, you will see articles that your friends should read. Why not order a bundle for distribution at Church or among relatives and neighbors. Price ... 20 copies \$1.00. Order from The Defender. Wichita, Kansas.

PRAYER

If the devil can beat you in prayer,
He can beat you everywhere:
If he can't beat you in prayer,
He can't beat you anywhere.

Please pass on your copy of The Defender to a friend . . . unless, of course, you have a system for permanently preserving the magazine from month to month.

please, but a planned and directed life will be mine. He will plan and direct. I will know him as I never knew him before. My highest joy will be to serve him instead of myself; it will be the fullness of him."

Well, what really breaks when a bronco is broken?

Have you ever been to a rodeo and watched the bronco blind-folded as the saddle is pulled tighter and tighter, and the cinch is left fastened? The saddle is a breaking circumstance. By that, I mean, it is something that is put upon you which you can not take off—only God can do this. It simply interferes with your having your own way; you will probably say "leave it on—it makes me a usable Christian."

BREAKING A BRONCO

Let's take a look back behind the corral. There are just as many horses on the outside as on the inside, but what a wonderful difference in their use to their masters. Look. Every cowboy has dropped off the top rail. Everyone has mounted his own horse. Some have their ropes in their hands, a lasso, ready to throw. Two mounted riders are riding close to the bronco, ready to run with him when the blind-fold is taken off. Do you know why they are there? To keep him from running into a fence or stumbling into a hole.

The cowboy is getting ready to mount the blind-folded, rebellious bronco. Watch his motions closely. Quickly he takes the reins and gathers them together at the left side of the bronco's head. One of the cowboys, with the ear of the bronco in his mouth, is holding him tight. His left foot slips into the left stirrup. He grabs the horn of the saddle with his left hand. The bronco is furious. The rider's right leg with the spur goes over the saddle into the other stirrup. The blind-fold is jerked off. The rider is in the saddle. With his left hand, he pulls tightly on the reins, trying to keep the bronco's head from getting between his front legs. In this manner he keeps him from bucking his best.

It is the bronco and rider for it now, and the bronco puts in his bid. There is a lunge forward. He jumps, bucks, bawls, stops quickly, rears back, lunges forward, bucks, jumps again. A turn to the right, a turn to the left, his breath is giving out. But the revolution continues. The cowboy stays put in the deep seat. The bronco stops for a moment to get his breath, then he bucks again and



Christmas Everywhere

Everywhere, everywhere, Christmas tonight!
Christmas in lands of the fir-tree and pine,
Christmas in lands of the palm-tree and vine,
Christmas where snow peaks stand solemn and white,

Christmas where corn fields stand sunny and bright.

Christmas where children are hopeful and gay,
Christmas where old men are patient and gray,
Christmas where peace, like a dove in his flight,
Broods o'er brave men in the thick of the fight;
Everywhere, everywhere, Christmas tonight!
For the Christ Child who comes is the Master of all;

No palace too great, no cottage too small.

... Phillips Brooks.

again. Every cowboy is alert, ready for any accident that might occur. Two cowboys are riding hard, as close as they can, ropes in hand, ready for action.

But look. They are winding him up now. The other cowboys are returning to the corral. The interest has ceased. Why? I'll tell you why. The bronco is still bucking and running and jumping. But something has happened. It happened on the inside of that bronco. He has broken. How do I know? As far as the outside is concerned, these signs and symptoms have been exhibited in that bronco. He is still bucking, but it is all over. In the language of the West, the rider is just "letting the old cat die."

It happened in a moment. The tightened muscles around the flanks relaxed. The bawling stopped—something gave way inside, right at the very center of

the bronco's being. And I can imagine that old bronco saying to himself, "Well, I've done my best. I'm all in. There's nothing else that I can do, and I have done all this in vain. My rider sticks. I can't get him off—I'll give up—up—up!" The minute that bronco said on the inside, "I'll give up," it showed in every muscle on the outside, and that is why the cowboys left.

True, the bronco didn't know what his master wanted him to do, but there is one thing he knows now—that his master has conquered him. The bronco is broken.

See, he didn't break his neck. He didn't break a leg. There's no blood, but his "will" was broken. And happy is the heart that gives its last buck inside, and cries out to his Master, "I yield, I give up and own Thee as my Conqueror, my Master, my God."

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Now I lay me down to sleep
I pray Thee Lord my soul to keep
When in the morning light I wake,
Help me the path of love to take
And keep the same
For Thy Dear Sake. Amen.

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"As It Was . . . So Shall It Be"

Dr. W. D. Herrstrom . . . Minneapolis, Minn.

"AND as it was in the days of Noe, so shall it be also in the days of the Son of man." Luke 17:26.

Our Lord sets no specific date for His return. He does suggest, however, that definite "signs" will indicate when His return is drawing near. Matthew 16:1-3 contains a rebuke of the Pharisees and Sadducees for their lack of prophetic discernment. They approached the Master with pious faces, but their real purpose was to "tempt" Him. He told them they were good weather prophets, and said: "O ye hypocrites, ye can discern the face of the sky; but can ye discern the signs of the times?" Had they understood Old Testament prophecy, they would have recognized Him as the Son of God.

The characteristics of Noah's day will reappear, according to the principle of history moving in cycles. Jesus explained in the above passage that history repeats itself. When we see Noah's days being repeated, we may be assured that the Lord will not long delay His coming.

Every Christian possessing true spiritual discernment, is aware of the fact that the violence and corruption of antediluvian days are gradually becoming more and more in evidence. "The earth was corrupt before God, and the earth was filled with violence," says the Genesis account.

Corruption is like expanding steam in a sealed boiler. Eventually it explodes and destroys everything within its reach. In the approaching Great Tribulation, man's corruption is scheduled to break out into open violence, unparalleled even in Noah's day.

Let us look, for a moment, at the world of the antediluvians. "And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth. Make thee

an ark of gopher wood." Genesis 6:13-14.

We shall consider, in their proper order, three major facts regarding that period of history . . . (1) departure from God, (2) impending doom, and (3) provision for escape.

I. Departure From God

The outstanding characteristic of Noah's day was disregard for the will and precepts of God; or in other words, departure from God. The loss of a sense of moral values, upon which human existence depends in the last analysis, was the result.

A great civilization flourished in antediluvian times. But all nations crumble and collapse at the zenith of their power, when the destructionist seeds of moral degeneracy are allowed to take root. Society decomposes to the degree that men ignore God.

Dr. G. H. Pember has written exhaustively upon this subject and in his book "Earth's Earliest Ages," calls attention to the fact of rapid increase in population as being a contributing factor to the moral breakdown of the antediluvians. He says:

"Now the first mentioned characteristic of those former days of wickedness and peril is the rapid increase of population; a circumstance which in itself has ever tended, not merely to diffuse, but at the same time to intensify sin. For every form of evil which exists in thinly populated countries, will also be found where men have multiplied; while there are countless vices peculiar to crowded districts. And, if they are numerous, men support each other in rebellion, and are prone to become far more daring and defiant of God. Among ourselves, the strongholds of rationalism and atheism are always to be found in large cities."

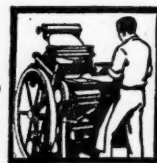
Unhindered and illicit relationship

with demon powers produced a breed of supermen and giants in Noah's day. Who will say that demon forces are not more active in the world today than at any time since the Deluge! Men were glorified for their marvelous inventions and achievements in those days.

Again let us turn to Dr. Pember's thesis. He says: "Men seem to have so prized their own wisdom, to have thought so little of God, that their religion had dwindled to a mere hero-worship of their own famous leaders, those who, Prometheus-like, brought to them by their inventions the necessities and comforts of life, and so enabled them for the time to foil the purposes of the Supreme Power."

Dr. Pember continues: "Then a new and startling event burst upon the world, and fearfully accelerated the already rapid progress of evil. 'The sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose.' These words are often explained to signify nothing more than the intermarriage of the descendants of Cain and Seth; but a careful examination of the passage will elicit a far deeper meaning.

"The expression 'Sons of God (Elohim),' occurs but four times in other



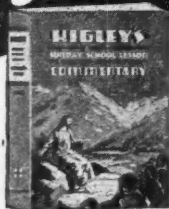
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parts of the Old Testament, and it is in each of these cases indisputably used of angelic beings. Twice in the beginning of the Book of Job we read of the sons of God presenting themselves before Him at stated times, and Satan also comes with them as being himself a son of God, though a fallen and rebellious one . . .

"It appears, therefore, that in the Old Testament the title 'sons of God' is restricted to angels. Our translators have again omitted a definite article in the beginning of this verse, which should be rendered, 'The Nephilim—or fallen ones—were on the earth in those days, and also afterwards, when the sons of God came in unto the daughters of men.' Through a misapprehension of the Septuagint, the English version renders 'Nephilim' by 'giants.' But the form of the Hebrew word indicates a verbal adjective or noun, of passive or neuter signification, from 'Naphal,' to fall: hence it must mean 'the fallen ones' that is, probably, the fallen angels. Immediately after the commission of the antediluvian sin, the doom of the world was pronounced."

Dr. Pember also makes reference to the highly developed standards of civilization that existed in Noah's day: "According to Berosus there was an antediluvian 'Town of Books' in Babylonia; and Sisuthrus, the Chaldean Noah, 'is made to bury his books at Sippara before the Deluge, and to disentomb them after the descent from the Ark.' But, apart from tradition, we have evidence that in very early times there were well-known libraries at Erech, Ur, Cutha, and Larsa to which observatories and universities were attached. If, then, we give but their fair weight to these considerations, we seem compelled to admit that the antediluvians may have attained to a perfection in civilization and high culture which has scarcely yet been recovered, much as we pride ourselves upon our own times."

Noah was old-fashioned. He had faith

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in God. He prayed. He heard from Heaven. He believed in coming judgment. He regarded sin as a wicked taskmaster. He saw his generation steeped in corruption and knew that great suffering would follow. "The wages of sin is death." He shouted prophetic warnings, but the people were too benumbed in their moral and spiritual senses to understand.

To the masses, Noah was a fool—an old fanatic. What nonsense! He ignored the achievements of civilization. He proclaimed the absurd doctrine that God was directly concerned in the affairs of men. Poor, ignorant, demented Noah—the old fogey!

II. Impending Doom

The scoffing of Noah's day has been revived. The Word of God predicts that in the end of the age there shall come ungodly men—"scoffers, walking in their own lusts and saying, Where is the promise of His coming?" II Peter 3:3, 4.

Scoffing at God, the people of God and the things of God, never ends in mere words. It eventually produces deeds—

deeds of violence and persecution. Noah was a persecuted man. In all parts of the world, good people are today being persecuted, and the same evil flame has flared up during recent months here in America.

Corruption in the moral realm eventually leads to violence in the physical realm. It is easily possible that had God not intervened by sending the flood judgment, the people of the earth might have annihilated themselves. The earth would have thus been uninhabited.

Our Lord stated that in the end of this age, the corruption and violence of Noah's time would be repeated. This period of lust will culminate in the Great Tribulation. The terror of Tribulation days will be so great that except for supernatural intervention there would be no flesh saved. The Deluge is a type of the approaching Tribulation.

"For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be

—Turn To Page 20.

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... From Page 19 ...

shortened, there should no flesh be saved." Matthew 24:21-22.

While violence is increasing in every part of the world, the present war is a skirmish compared to the war described in the prophecies of God's Word, which we believe to be yet future. Revelation 9:18 discusses the wars of the Tribulation period that are destined to culminate in the battle of Armageddon. One third of the world's population will be destroyed. The death toll will be staggering.

Man's sin will continue to increase. Contempt of Christ and Christians will rise to such a pitch that finally the death sentence will be placed over the head of everyone who names the name of Christ. Revelation 6:9-11.

Hatred for Christ and His followers eventually brings its penalty. God will not hold His peace forever. The day of grace will pass and the day of judgment come, as it did in Noah's time.

Man reaps as he sows—even in this life. Corruption turns the world into a shambles, in which horses wade through human blood up to their bridles. "And blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs." Revelation 14:20.

A sea of blood, two hundred miles long! The price of man's hatred of Christ! In addition to wallowing in blood, the world will experience famine and pestilence. Revelation 6:5-8. The Lord will finally intervene in person. An earthquake will jar the world. Revelation 6:12. "And there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great . . . and the cities of the nations fell . . . and every island fled away and the moun-



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tains were not found." Revelation 16:19-21.

In Noah's day, the mass of people scoffed at the idea of judgment for sin. "For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the Ark, AND KNEW NOT until the flood came, and took them all away: SO SHALL ALSO THE COMING OF THE SON OF MAN BE." Matthew 24:38, 39.

Worldly-minded people today believe they can go on hating Christ, hating the Church, hating Christians; the world believes it can go on drinking, gambling, robbing, blaspheming, murdering, lying, cheating, the world believes it can go on wallowing in cesspools of iniquity and the quagmires of sin—AND NOT PAY THE PENALTY. It can't be done. A day of reckoning will come. God's judgments will be poured out upon a sinful world in the end of the age, as in the days of Noah. AND NONE OF THE UNGODLY SHALL ESCAPE.

Wicked people don't believe a word of this. They didn't in Noah's day. But their unbelief only confirms the truth of God's prophetic Word. Their very unbelief, is the thing that brings upon the world the judgments of God.

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The Lord Of The World

Come sail with me o'er the golden sea
To the land where the rainbow ends;
Where the rainbow ends
And the great earth bends
To the weight of the starry sky,
Where the tempests die with a last fierce cry,
And never a wind is wild.
There's a mother mild, with a little Child,
Like a star set on her knee;
Then bow you down, give Him the crown;
'Tis the Lord of the world you see.

... G. A. Studdert-Kennedy.

III. Provision For Escape

The above picture is indeed dark. But, let us remember that only the false prophet prophesies pleasant things. Jeremiah 14:14, 15.

The writer believes that the Lord will return for His own, before the Great Tribulation. II Thessalonians 2:6, 7. Thus, true born-again believers will escape the time of intensified terror described in the prophetic Word. I Thessalonians 4:14-18. We shall be graciously taken out of the way before God's judgments are poured upon a godless world.

As in Noah's time, the warning message growing out of prophetic Scripture, has gone forth to the whole world. The precious message of Christ's return has circled the globe. People in all parts of the earth have heard the glad song—but unfortunately millions have refused to give it the attention deserved. Nevertheless, they have heard.

It is probable that men felt a momentary uneasiness when Noah first started preaching. Discussions of his message no doubt took place. Some likely thought, at first, that perhaps the preacher "had something on the ball." His denunciations of sin and pronouncements of woe probed their souls. Then, by degrees the effect wore off, and they settled back in the old ways of corruption and violence, satisfied within themselves that Evangelist Noah was trying to be "sensational," but was in reality a weak-minded fanatic, unworthy of notice.

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But Noah went right on preaching about the approaching doom. And, like Nehemiah, who centuries later preached with trowel in hand, the patriarch busied himself with plans for a great vessel—a provision for escape.

The Ark completed, he discovered that none beyond his own family, had heeded his warning. He knew well that the wrath of God was being restrained only until those who should be saved, had been taken out of the way. In like manner, God's judgments are suspended above a Christ-rejecting world today, until such time as the saints can be raptured. "The one shall be taken, and the other left."

Noah's Ark had only one window. It was in the top of the vessel. Noah did not see the flood. He did not see the world go down in judgment. He saw only the Lord. He was lifted up above the world, while divine wrath destroyed the ungodly. In the same manner, believers will be lifted out of the world, before the terror of the Tribulation. And just as Noah returned to a world purged from its sin, so the believer will return to this earth after Tribulation judgments have purged it. Revelation 20:6.

The Ark was a type of Christ. All in the Ark were saved. All outside the Ark were lost. It was not a question of holding out, or holding on, or hanging on! It was a question of whether they were in the Ark, or outside the Ark. If a person was in the Ark, he was saved.

If you are outside the Ark of Christ today you are lost. If you are in Christ, you are in the place of safety. In other words, it was the Ark that did the saving—it was not any form of self effort. So it is with our salvation. If we are "in Christ," we are saved. If we are out of Christ, we are lost. He is to us what the Ark was to Noah.

The Ark was sealed with pitch to keep out the water. Thou "shalt pitch it within and without with pitch." Genesis 6:14. The Hebrew word for "pitch" is the same as the word for "atonement." (Cf. Genesis 6:14 and Leviticus 17:11.)

"It is the blood that maketh an atonement for the soul." Leviticus 17:11. Salvation is through faith in the shed blood of the Lord Jesus Christ.

The blood of Jesus Christ is the price of our redemption. Resting behind Calvary's Cross, the waters of judgment shall have no power over us, for there

is "no condemnation to them which are in Christ Jesus."

Lost sinner, the door of mercy is still open. Do not wait for the earth to tremble; do not wait for the sun, moon, and stars to be clothed in sackcloth, do not wait for the mountains to collapse and the islands to sink into the sea. Do not wait until the leaves of judgment unfurl. It will then be TOO LATE!

Today, come just as you are, with all your sin. Put your trust in the Lord Jesus Christ Who died to pay the penalty for your sin. He will blot out your sin. He will give you a new heart, a new life, a new hope, a new joy, a new Home—and throughout eternity you will rejoice with the redeemed of all the ages in the presence of Him Who is altogether lovely. Your decision determines your destiny.

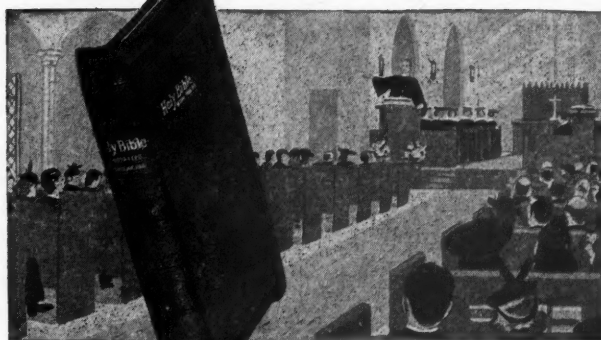
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2 The children of Gád and the children of Reu'ben came and spake unto

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Defense Crusade Brings Word of God to Our Boys

DR. SAM SWAIN, long regarded as one of America's most dynamic preachers, had a two-fold purpose in organizing the fast growing Back-To-God Movement which he has called the National Spiritual Defense Crusade. "We felt that only by prayer and Christian living on the home front, could we properly back up our fighting boys on the battle front . . . and we knew, too, that some economical, yet efficient method must be found for bringing the Word of God—both printed and spoken—to our boys, themselves," says Dr. Swain. The Crusade therefore made arrangements for the publication of "Victory Testaments" which are khaki-bound with the symbol of the Movement engraved in red, white, blue, and gold on the cover.

These Testaments are distributed by the families and friends of the boys. "It was our idea," continues Dr. Swain, "that the Christian Scriptures would mean even more to a boy, if accompanied by a message of hope and prayer from the folks back home who are always in his thoughts."

In addition to Testament distribution, the organization carries on many other functions to aid the morale of our boys as well as the morale of the loved ones at home. Gospel meetings are held in the vicinity of camps, Blue Star Mothers Meetings honor the mothers whose sons are going into the service, and new "Crusade Fronts" are constantly being formed to carry on Christian work in all sections of the Nation. "Just as soon as possible," Dr. Swain hopes, "We want to extend our radio program, now on Station WJW, Akron, Ohio—to a nationwide chain that will carry the story of Christ all over the land."

The Crusade does not, and cannot, take the place of the Church in the community. Rather, it seeks to supplement the work of the Churches and to coordinate

efforts of Christian men and women everywhere who are praying for victory and the safe return of our precious boys.

The next big project of the Crusade, according to its Director, is the addition of nightly services in the large Dixie Tabernacle in Nashville, Tennessee. Close to many large camps, these services will bring the companionship of Christ to thousands of boys far from home. Simple recreational features will also be added, and lodging accommodations in the Tabernacle are being planned to care for several hundred soldiers every night who may be in Nashville on leave.

Dr. Sam Swain is leaving Akron soon after the first of the year on a trans-continental tour of cities and camps. Because of transportation difficulties, groups and Churches wishing to hear this exponent of God's Word should send their requests as early as possible. Much more will be accomplished in these meetings, says Dr. Swain, if the "jumps" from place to place can be kept as short as possible. Meetings of one night, or a series continuing one week, are on his itinerary.

He may be addressed at Crusade Headquarters . . . P. O. Box 910, Akron, Ohio.

Scripture for the Soldiers

Reveille: It is high time to awaken out of sleep; for now is our salvation nearer than when we believed. Romans 13:11.

Roll Call: I have called thee by thy name; thou art mine.—Isa. 43:1.

Attention: Look unto me, and be ye saved.—Isa. 45:22.

Quick March: I press toward the mark

for the prize of the high calling of God in Christ Jesus.—Phil. 3:14.

Halt: Stand still, and see the salvation of the Lord.—Ex. 14:13.

Stand at Ease: I will give you rest.—Matt. 11:28.

When on Guard: Watch ye and pray lest ye enter into temptation.—Mark 14:38.

When in Camp: The angel of the Lord encampeth round about them that fear Him, and delivereth them.—Ps. 34:7.

When Fighting: Fight the good fight of faith, lay hold of eternal life.—I Tim. 6:12.

When Wounded: They that wait upon the Lord shall renew their strength.—Isa. 40:31.

When a Prisoner: Fear thou not; for I am with thee; be not dismayed: for I am thy God.—Isa. 41:10.

In the Hour of Death: Let not your heart be troubled; ye believe in God, believe also in Me.—John 14:1.

When thou passeth through the waters, I will be with thee.—Isa. 43:2.

The Last Post: Watchman, what of the night?—Isa. 21:11.

In the Grand Review: Well done, thou good and faithful servant . . . enter thou into the joy of thy Lord.—Matt. 25:21.

A PRAYER

I do not ask a lifted load,
Nor for a smooth and thornless road;
Lord give me strength enough to bear
Life's daily burdens anywhere.
Strength for each trial and each task,
What more, my Father, should I ask?
Just as I need it, day by day,
Strength for my weakness—this I pray.

—Eben Rexford

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CHRISTIANS should study to show themselves approved unto God, workmen who need not be ashamed, handling aright the Word of Truth. There has been much misunderstanding regarding the state of those who have accepted Christ, which a proper knowledge of the Bible would eliminate.

Jesus came as the culmination of the plan of God for the redemption of mankind. His coming fulfilled the Law and the Prophets. The voice of God at His Transfiguration indicated that henceforth His Son should have supreme authority. Shortly after the Transfiguration Jesus told His disciples that He would build His Church upon the great foundation stone of His Sonship and Redemptorship, (Matt. 16:16-17.) Three months later He was crucified for the sins of the world. He was buried in the tomb of Joseph of Arimathea, but no tomb could hold the Son of God for long. On the third day He arose from the dead. Having bidden the disciples to tarry in Jerusalem until they should be endued with power from on high, He ascended into heaven to take His place at the right hand of God until the time of His return to earth to reign as King of kings and Lord of lords.

On the Day of Pentecost, fifty days after the Passover, the Holy Spirit descended upon the apostles with mighty power. Peter, using the "keys of the kingdom" promised by Jesus, preached the first Gospel sermon, setting forth the great facts of Christianity. The life, death, resurrection and exaltation of the Christ were shown to have fulfilled the prophecies foretold of the Messiah. So effective was this sermon that men cried out in anguish as they realized their awful guilt before God in crucifying their Redeemer. But the love of God met their need. Three thousand souls that day knew their sins forgiven, and

the Lord added them to His body. (Acts 2:37-47.) The Stone rejected by the builders became the head of the corner of a great and wonderful structure, "being built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief cornerstone; in whom each several building, fitly framed together, groweth into a holy temple in the Lord." (Eph. 2:19-20.)

This Church is made up of the "called-out" ones . . . those who believe on the Lord Jesus Christ, and through faith and repentance have died unto sin. They have been buried with Christ in the likeness of His death and risen in the likeness of His resurrection to walk in newness of life. (Romans 6:1-11.) This Church consists of "born again" people. (John 3:3-5.) They are no longer in sin, for the blood of Jesus Christ has been poured out over those sins and they are hidden from the sight of God forever. We that were once aliens, having no hope, and without God in the world, now are made nigh in the blood of Christ, and through Him have access in one Spirit unto the Father. No longer are we strangers and sojourners, but fellow citizens with the saints, and of the household of God. (Eph. 2:19.)

We often hear Christian people dividing the human race into two classes . . . Jews and Gentiles. But God's Word classifies them differently, as those who are in Christ and those who are not in

Christ; Christians and non-Christians. The latter class are designated as ALIENS (Eph. 2:12), STRANGERS (Eph. 2:19), and SOJOURNERS (Eph. 2:19.)

The former, having complied with the conditions of naturalization have become CITIZENS (Eph. 2:19). They have also complied with the law of adoption and have become CHILDREN (Romans 8:14-17), and are henceforth to wear a new name, CHRISTIANS (Acts 11:12), to indicate the new family relationship.

Having complied with the law of adoption into the family of God, the Christian finds himself altogether different from that which he had been. He has died to worldly desires and the lusts of the flesh and has become a new creature in Christ. He is a member of the Church, a part of the Body of Christ. He has the promise of the indwelling, abiding presence of the Holy Spirit to lead him in his new life. He is a child of God, and as a child he has the right to enter into the presence of his Father (Hebrews 4:14-16). Through prayer and the reading of God's Word he can enter into the Throne Room itself, to find mercy and grace for the time of need.

The Old Testament Scripture, according to the Apostle Paul, was given "for
— Turn To Page 24.

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Christmas Joy

"Come, eat the dainty pieces . . . and send portions to him who has nothing ready, for this day is a day sacred to the Lord: do not be downcast, for to rejoice in the Lord is your strength. So all the people went away to eat and drink and send portions and make merry, because they understood the meaning of what they heard." (Neh. 8:10, 12).

A very joyous Christmas to you, as you give to aid us in sending portions to your starving brethren in Europe and to feed the Russian refugee orphans in Poland. "Freely ye have received, freely give." Send Christmas cheer to Gospel workers in desperate need in Bulgaria, Palestine, South America, for our refugee missionaries, from Finland, etc.

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... From Page 23 ...

our admonition." It tells us of the bondage of the Children of Israel in Egypt. Their experiences were typical of the journey of the Christian. In Egypt, a type of the world, they were slaves to Pharaoh, a type of Satan. They groaned under their taskmasters, as a sinner groans under his sins. God sent them Moses, who conquered Pharaoh and led them out of bondage, just as He sent His Son to conquer Satan and lead his slaves out from the bondage of sin. They made three days journey and came to the Red Sea, which parted its waters, and Israel passed over in safety, hidden from the enemy by the water and the cloud. Just so, the sinner makes his escape from the bondage to Satan through faith in his Leader, repentance and confession of sin, down into the waters of baptism, to emerge into a new life.

The people of Israel escaped from the hosts of Pharaoh. They sang a song of praise for deliverance. They were led by the Holy Spirit in the fire and the cloud. They were given a new law. They were provided with food and drink; their clothing did not wear out; and they were able to conquer enemies. But in spite of all demonstrations of divine care, we are told that most of them were not well pleasing to God.

They lusted for the flesh pots of Egypt. They wanted the onions, garlic and cucumbers. They forgot the awfulness of their bondage and remembered only the few pleasures. They turned against their leader who had pledged to lead them safely through to the promised land. Their rebellion was punished and their bones left to bleach on the desert sands. Never did any of them get back to Egypt. The return was irretrievably blocked. Neither did they win through, to the promised land. They were God's people, but He would brook no disobedience, and rebellion brought only suffering and death. Only the ones who fixed

their eyes on the leader and followed him received the reward.

Isaiah 35:8 suggests that the godly life is like a road within a road. "A highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it, but it shall be for the redeemed."

The experience of Israel is but a type of the Christian life. By faith and obedience we enter the highway. We have turned our backs on the world and its ruler, Satan. Our hearts are lifted in praise as we set forth on the journey to the promised land. We are given a new law, the law of Christ. Our needs are supplied; we have help to conquer all temptations. But hardships arise and we look back to the pleasures of the world, forgetting our bondage and unhappiness. We are citizens of a new order, marching along the WAY OF HOLINESS. But this is a HIGH WAY, and it is possible to slip off. It is not impossible for a Christian to sin; indeed the Scripture recognizes the sinner to be among God's people; others are considered ALIENS. John was writing to Christians to whom he said, "If we say that we have no sin we deceive ourselves." (I John 1:8.) James, also writing to Christians said, "But each man is tempted when he is drawn away by his own lust and enticed." (James 1:14.)

Thus one may have been born again, becoming a new creature in Christ Jesus, and started in the Way of Holiness, yet be drawn away into temptation. What shall he do? Must he go back to spiritual Egypt and retrace his way through the regeneration process? The people of Israel sinned against God and were bitten by serpents. They were bidden to look upon the brazen serpent and those who did were healed, and allowed to resume the journey. Christians are told, "If any man sin, we have an Advocate with the Father, Jesus Christ, the Righteous" (I John 2:1), and "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us

from all unrighteousness." (I John 1:9.) Through repentance and confession of sin pardon is given, and the erring one again set upon the Highway of Holiness, the only road leading to the promised land.

The Christian may travel this road in close association with the Leader, until like Paul he exclaims, "I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me." (Gal. 2:20.) Here he, "With unveiled face beholding as in a mirror the glory of the Lord, is transformed into the same image from glory to glory, even as from the Lord of the Spirit." (II Cor. 3:18.) The heart becomes so dominated by the Spirit that the pleasures of the world are but dust and ashes.

Have you started for the promised land with Jesus, only to slip off the Way of Holiness? Are you a nominal church member claiming a form of godliness without knowing the power of Christ within? Do the pleasures of the world seem dearer than the sweet spiritual joys you once knew? Do the theater, the card table, the dance and other offerings of Satan hold a place in your life?

Get back on the Way of Holiness with the family of God, with the citizens of Christ's kingdom, and follow Him along the only highway that leads safely through the wilderness to the City of God.

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MORE POWER IN PRAYER. By Rev. David M. Dawson. Zondervan Publishing House. Pages 162. Price \$1.00.

THE AUTHOR is the Pastor of a large Baptist Church in California. His new book reflects a rich and effectual prayer-life. This is regarded as the most valuable literary work that he has produced.

Twenty chapters complete the contents. In the chapter on "Power in Prayer," we read: "The most potent thing any Christian can do is to pray; by it we harness God's redundant omnipotence to our impotence; and by it we let God enter upon the stage of our activities to do His work. Prayer is not a childish thing in which only the aged, the sick and dying can take refuge. True prayer is the sense of dynamic cooperation with God. When men pray, God acts!"

Other subjects of much interest to the Christian include, "Who May Pray?" "Why Don't We Pray More?" "How Not To Pray," "Some Elements In Prayer," "The Tabernacle Teaches Us How To Pray," "The Church At Prayer," "Intercession?" "Praying Through," "Prayer In Revival," and "The Ministry Of The Storm."

Dr. Dawson says: "If my loving Heavenly Father sees fit to use this book, in the hands of the Holy Spirit, to give Christians a better appreciation of the Power of Prayer, mine will be the blessing, and the glory will be ascribed to Him."

WHERE ARE THE DEAD? By Guy N. Woods. Published by the Author. Pages 30. Price 25 cents.

MR. WOODS discusses a question of absorbing interest to all classes of people during these days of war when so many precious lives are being hurled into eternity.

Where are the Dead? He says: "It is a question that intrigues the young; the middle-aged ponder it in all seriousness; and the old daily wonder about that journey which they surely soon must take. And those whose loved ones have silently slipped away and launched out into the unfathomed depths, have a definite and tangible interest in the spirit realm."

From the only authentic source of knowledge, the Bible, the Author draws his conclusions. Scriptures are assembled to show that the spirit leaves the body when heart action ceases. It does not go into the tomb with the body, but to an intermediate state, "the unseen abode of disembodied spirits." Here the excarnate personality rests, awaiting the time when, if in Christ, it shall receive "the more glorious body" . . . or, if in sin, be cast into "the lake of fire." Eternal destiny is being shaped here and now, in this life.

The third chapter asks and seeks to answer the question, "Are The Dead Conscious?" Mr. Woods concludes from the story of the Rich Man and Lazarus, that they are conscious of their own existence and the presence of others.

The question, "Shall we know each

other in Heaven?" is discussed in the fourth chapter. Scripture leaves no doubt regarding this matter. The book closes with a plea to all Readers to make their calling and election sure, by obeying the commands of the Gospel, before they are called to stand in the presence of the Just Judge.

SINGING IN THE SHADOWS. By J. B. Chapman. Beacon Hill Press. Pages 183. Price \$1.00.

SEVENTY-SEVEN rich and deeply spiritual meditations which might well be used for daily devotional purposes, comprise this volume. The title essay, "Singing in the Shadows" is woven around Matthew 26:30, "And when they had sung an hymn, they went out."

Jesus knew what the next few hours would bring forth, yet in the face of approaching tragedy, He could sing a song of praise to God. Not in the minor key, as if bewailing His fate, but in the major, befitting to Christian praise. He could look beyond the darkness and see the glory of the Resurrection morning. So we, too, under sentence of death, need not sing a dirge, but rather a psalm of life. Because He lives, we shall live. We can sing, even in the shadows, for He is our risen Redeemer, and we shall live with Him forever—beyond the shadows.

Many interesting subjects are discussed in Dr. Chapman's inimitable manner. "Our Citizenship Is In Heaven," "Plowing Around the Stumps," "The Tyranny of the Unimportant," "There Are No Degrees in Death," "I Saw Them Murder" — Turn To Page 26.

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... From Page 25 ...

A Man Today," and "Fighting the Vultures" are a few subjects which show the variety of themes presented. This book is attractively bound in dark blue silk, with gold lettering, encased in a blue and silver jacket.

BIBLE NAME QUIZ. By Rev. F. H. Moehlman. Zondervan Publishing House. Pages 61. Price 35 cents.

MR. MOEHLMAN is a Chaplain in the United States Army. His favorite pastime is writing Bible Quiz books. He feels that one reason young people of the modern church are not familiar with the Scriptures, is because religious leaders have failed to do their part in arousing interest. This little volume is sent forth with the hope that it will serve as an incentive to deeper study of God's Word. The Author has undoubtedly found a way for creating a desire to know more about the Blessed old Book.

Twenty-six contests are arranged, everyone having three keys. Each pertains to some great Bible character, and gives pertinent biographical facts regarding same. Two sides take part, and the leader's assistant keeps score. At the conclusion of each contest a discussion period helps all contestants to fix great spiritual truths in mind.

FOR CHRIST AND COUNTRY. By Dr. Walter A. Maier. Concordia Publishing House. Pages 392. Price \$1.50.

THIS IS a most unusual book. The powerful messages it contains were approved by multitudes before they appeared in print. It delivers to the Reader twenty-six addresses delivered over one of the largest networks ever to carry religious broadcasts... Sunday afternoon talks, under the auspices of the "Ninth Lutheran Hour."

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More than a quarter million letters, from 28 different countries came to Dr. Maier's desk during the 26 weeks in which the services were conducted. A total of 223 stations carried them in the United States, while 123 in 25 other countries proclaimed the Gospel message to their respective peoples. The Foreword of the book contains letters from persons all over the world who have found the Saviour, or been strengthened in spiritual life, through the effort.

Dr. Maier says: "We have given these printed messages the title 'For Christ and Country,' since no four words could more aptly summarize the double duty which imposes itself on us in these critical days. May God Almighty, with whom nothing shall be impossible, soon intervene in human affairs, so that we may have a true, blessed peace, with the promise that this mission of the air, as all Kingdom-spreading work, may be increased for the spiritual strengthening and the comfort of the masses. This book goes out into a world, torn by conflict, into a Country embattled in a struggle more crucial than many anticipated. May all readers find within these covers the faith and the incentive for loyalty to Christ and Country."

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The Author is Pastor of a large Baptist Church in Texas. Every year for eighteen years he has conducted a revival campaign in this Church, besides holding similar services in other communities. During these years, his congregation has increased more than 22 times the original membership, sending 25 young men into the Ministry.

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"The Secret of Spiritual Victory." By Rev. Amos T. Lundquist. Pages 138. Price \$1.00.

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"Christianity Is Christ." By Dr. W. H. Griffith-Thomas. Pages 168. Price \$1.00.

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"Practical Proverbs for Everyday Christian Living." By Dr. C. Gordon Brownville. Pages 113. Price \$1.00.

In this volume, Dr. Brownville, Pastor of a large Baptist Church in Boston, offers seven spicy sermons based on well known proverbs. The titles are attractive; such as "Hold your tongue and save a quarrel," "A soft answer turneth away wrath," "Smile the while and win a friend," "A merry heart doeth good like a medicine," "Take away the dross and be sterling," "Take away the dross from the silver, and there shall come forth a vessel from the finer," etc.

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"Why Believe." By Will R. Johnson. Pages 141. Price \$1.00.

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INTERNATIONAL SUNDAY SCHOOL LESSON COMMENTS

December 13, 1942
The Church and the Social Order
 Matt. 5:13-16; Mark 12:13-17;
 1 Peter 2:13-17.

GOLDEN TEXT: "Ye are the salt of the earth . . . Ye are the light of the world."

The social order of any people is dependent upon the condition of their economic, political, educational and cultural life. Leaders appear on the scenes as products of the hidden impulses that motivate the masses.

One of the amazing things in the record of Jesus' earthly life is the fact that He did not seem concerned with the social order under which He lived. While condemning immorality, greed, injustice, selfishness, and all other sins, He dealt with them as personal, rather than social evils. His primary concern was for the welfare of the individual. Since society is composed of an aggregation of individuals, social regeneration depends upon the moral and spiritual state of the personal units comprising the whole. Our Lord was interested in men, not systems.

Someone has said, "If you want to get people out of the slums, you must first get the slums out of the people." In this way the Church has been of greatest value to the social order. The righteous influence of the Church is always in proportion to the spiritual standing of individual members. A city set on a hill, or a lamp on a stand, cannot be hidden. Your life, reflecting the Holy Spirit, must shine forth to light the pathway of others and lift them from the shadows of sin.

The more true, spiritually-minded people in a community, the higher the level of the social order. Thus the Church, made up of individuals—not merely Church members, but persons actually endeavoring to live the Christ life daily—has a more far-reaching value to the social order than any other organization. Business, industry and economics rest upon character. The Church is the most powerful character building institution the world has ever known.

The Scriptures expressly teach the

obligation of Christians to the government under which they live. They should be law abiding, realizing that few laws conflict with Christian liberty. A Christian is bound by the Law of God, therefore he has no inclination to break the laws of man.

Peter tells us, we as Christians should submit to ordinances of kings and governors. Of course he means this must be done except when men's laws conflict with God's laws, for Peter himself withstood the Jewish Sanhedrin, saying, "We must obey God rather than men." But a Christian does not mistake liberty for license.

The business of the Church is to preach the Gospel which sets men free from the "law of sin and of death," and to show forth to the world the virtues of Christianity. As the fruits of the Spirit which are "love, joy, peace, long-suffering, gentleness, goodness, meekness, faithfulness, and self-control," are manifested in our lives, they become motivating powers, spiritual radiations, reaching out to influence our environment and the social order. Let every Christian remember he is "a city set on a hill" and a lamp upon a stand, giving forth light to illuminate the paths of all who come near.

December 20, 1942

The Birth of Jesus

Luke 2:1-20.

GOLDEN TEXT: "Thou shalt call his name Jesus; for he shall save his people from their sins."

Conditions surrounding the First Coming of Christ were similar to those existing in the world today. Students of the Law and Prophets knew the time was ripe for the Messiah. Among thoughtful Gentiles all over the world was a general feeling of expectation, just as today those who know the Word of God, can read the signs of the times and know that "He is near, even at the doors."

After a period of war in which the Romans had subdued all nations, a "Roman peace" prevailed. But the expenditures of war and extravagances of government had caused Augustus Caesar to

order a general taxation, which made it necessary for all people to be registered. Everyone was compelled to go to the place of his birth for enrollment.

Thus it came to pass that Joseph and Mary, both of the house and lineage of David, found themselves in the little village of Bethlehem at a time when Mary should have been sheltered in her own home. "God works in mysterious ways, His wonders to perform." In such a manner the words of Micah 5:2 were brought to fulfillment . . . "And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people, Israel." Thus, too, was the Son of God compelled to begin His earthly life with a stable as a birthplace and a manger for a cradle.

With one exception, the greatest day in the history of the human race had come . . . the "fulness of time" had arrived, when God sent forth His Son, in the likeness of sinful flesh, and for sin, to condemn sin in the flesh, and to make it possible for human beings to become sons of God.

No wonder heavenly hosts shouted good tidings of great joy. Now the Word is made flesh, to dwell among men and provide that all who receive Him should

— Turn To Page 29.

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... From Page 28 ...

enjoy the advantages of personal salvation. He is the way, the truth, and the life: no one can approach the Father by any other means than Jesus, but through Him. "Whosoever will may take of the water of life freely." Good tidings of great joy, indeed!

Yet, the birth of Jesus was not the greatest event this world has known, even though announced by angels and heralded with a light such as never before was on land or sea. Had He lost sight of His mission, and that night in Gethsemane called on angelic legions for succor, the song of glad tidings would have become a dirge to death . . . and the light of great joy would have turned to ashes of despair.

But mankind has need for praise that He swerved not from the purpose for which He was born . . . that the Cross of Calvary lifted up the Redeemer of the world to die for your sin and mine . . . that the tomb of Joseph of Arimathaea could not hold the Son of God . . . for the Resurrection Morn was the brightest that ever dawned over a lost and sin-darkened world. Billions of babes have been born, but there was only one who lived and died to conquer sin and death, and to come forth from the grave, as Saviour, Redeemer, Prince of Peace, King of kings and Lord of lords. Glory to God in the highest! Some glad day all creation will join that heavenly song.

When leaders of the victorious nations sat at the council table of Versailles to dictate peace terms, the Christian statesman, William Jennings Bryan, predicted failure, for, said he, no peace could be lasting when the Prince of Peace was not

consulted. No prayer was offered to God; no portion of His word was read. He, upon whose shoulder all government is prophesied to eventually rest . . . whose name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace, was not invited to be present. Yet, in days to come, "Of the increase of his government and of peace there shall be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it with justice and with righteousness, from henceforth, even forever. The zeal of Jehovah of hosts will perform this." Isaiah 9:6-7.

It is fitting to commemorate the birthday of the Prince of Peace, although nowhere in the Scripture are we so commanded. But let it be true reverence, such as that accorded Him by the Shepherds and Magi. Let it be with gifts to Him for His glory, and not merely the scraps left over after family and friends have had their share. What are the best gifts? Yourself, if you are not a Christian. Your heart cleansed and dedicated to His service, if you have accepted His gift of salvation. Such are fitting gifts to a King who was born and lived and died, to bring the rich gift of eternal life to you.

December 27, 1942
Dynamic Christian Living
Acts 6:8-15; Romans 12:1-3, 9-21.

GOLDEN TEXT: "Be not overcome of evil, but overcome evil with good."

As we approach the New Year, many will feel the need of making good resolutions. There is inspiration in beginning a new year, knowing that an old book is being closed and a new one opened. The realization of good resolutions depends upon inner spiritual revolution . . . whereby the nature is purged of moral rubbish, thus making dynamic Christian living possible.

The twelfth chapter of Romans compresses the Christian life into a nutshell. The presentation of our bodies to Christ is not only a reasonable thing, but a spiritual service. Spirit, soul and body are so interwoven in this life that there can be no separation. Conformity to this world by following the flesh, must inevitably drag the spirit to the same level. The renewal of the mind by doing the will of God must inevitably transform the spirit and body.

It is the good, acceptable, and perfect will of God that man present his whole being to Him, reserving nothing. The Christian is a "transformed," not a "reformed" being . . . a new creature in Christ Jesus. He has become a member of God's family, and even the appearance of his body will be changed. Someone has said, "The highest art of which man is capable, is restoration to the human countenance of as much as possible of the lost image of God." The presentation of ourselves to Christ, means that through growth in Grace, His virtues are gradually substituted for our weaknesses and imperfections.

We are given in this chapter a list of
— Turn To Page 30.

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... From Page 29 ...

the personal attributes of a Christian. A genuine love for God and man—no selfish purpose, no hypocrisy. An abhorrence of evil that makes one see it as hideous in the extreme. The more spiritually minded we grow, the more active the conscience becomes, the more repugnant sin becomes to us. Then follows, a love for God's children that makes us "kindly affectioned, one toward another with brotherly love; in honor preferring one another." Thus we rise above selfishness and are able to show genuine concern for the well being of others.

The Christian is not slothful in business; not his own business alone, but the Lord's too! He needs to be fervent in spirit in conducting the work of the Lord, not slothful and lazy, looking upon Christian service as a side issue.

Patience in tribulation is a real Christian attribute. No matter what the day may bring, the follower of Christ knows that all things work together for good to them who love God. He does not blame God for the evil Satan brings upon the world and into his life. Romans 8:28 never fails.

Steadfast in prayer, enjoying fellowship with God which will enable us to turn to Him any moment of the day, is an attribute to be cultivated by every Christian. Shall we not, in the New Year, determine to "pray without ceasing, in every thing give thanks!"

January 3, 1943
The Glory of the Son of God
John 1:18.

GOLDEN TEXT: "And the Word was made flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth."

God WITH us and God IN us is the theme of the religion of Christ. John, in this prelude to his Gospel, points to the fact that God became manifest in the flesh to win man back to the Father.

The corroding effect of sin makes it impossible for man to grasp this great truth, except as the Holy Spirit illuminates his mind. Even those who know something of Jesus are often tinged with the theories of paganism, and unconsciously embrace many of its superstitions. They think of God as being difficult to approach, hiding from those who seek Him, to be conciliated with prolonged agonizings and supplications.

Thus they try to persuade God to be reconciled to man, when in truth, God has come to humanity in the form of the Man, Christ Jesus, and His incomparable mercy is as free as sunlight and air. "The Word became flesh and dwelt among us." God brought His free salvation nigh to us, and pleads with man "Be ye reconciled to God." The Creator of the universe is no longer invisible. We have seen Him.

Words could not be more replete with peace and joy than these: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things we write unto you, that your joy may be full."

In taking upon Himself the likeness of man, God went the whole way. He is completely identified with our weaknesses, our misfortunes and general wretchedness for He "made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men." At Calvary, God the Son be-

came our Legal Substitute, justifying us in accepting pardon for all evil deeds committed against Him. At the altar of repentance, He becomes our Vital Substitute, imparting eternal life to us, from which come the virtues that characterized the life of Christ in the days of His flesh.

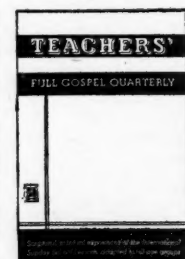
Born of a peasant woman, in a stable, to toil in poverty, the Master ever lived close to the people, sharing both their joys and sorrows. He knew what it meant to be hungry and thirsty, and to have "no place to lay His head." None appealed to Him in vain. He healed the sick, brought back the dead, lifted the vilest sinners, wept over the blindness of His enemies and tenderly blessed little children. No longer should men doubt the merciful designs of a loving God.

The end and aim of the Word being made flesh, is that God may be IN US. "I in them, and thou in me, that they may be perfected into one." Paul describes this as a great mystery, a holy secret, hidden from the foundation of the world, and finally made manifest through the incarnation of the Eternal Son.

The fact of God stooping to the level of man, GOD WITH us, makes possible the uplifting of man into fellowship with God to be "a partaker of the divine nature." "To as many as received him, to them gave he the power to become the sons of God." "This glory thou hast given unto me I have given unto them." This glory is the glory of sonship. As Jesus was born in the likeness of man that He might come into fellowship with man in the flesh, so are men born of the Spirit, to come into fellowship with God as His children.

— Turn To Page 31.

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... From Page 30 ...

By acceptance of the Lord Jesus Christ ... the Word made flesh ... and in obedience to His commands and conditions, men become partakers of a new life, stand in new relationship to the whole spiritual universe, are heirs to a new inheritance, and so closely associated with the Son of God in destiny that His promise is "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

January 10, 1943

Jesus Instructs A Great Teacher

John 3:1-16.

GOLDEN TEXT: "For God so loved the world that he gave his only begotten son, that whosoever believeth on him should not perish, but have everlasting life."

Nicodemus, a Pharisee and member of the Sanhedrin, therefore interested in religious affairs, desired to talk with Jesus alone. To do this he came at night, when crowds would not interfere. He gave Him the title of respect used in addressing doctors of the Law, and admitted that some with whom he associated felt that the Master was a teacher from God.

Jesus looked into the soul of Nicodemus and discovered the thing that was troubling him. The question, "Art thou he that should come, the Messiah?" was trembling on his lips, and Jesus put him at ease by introducing the "kingdom of God."

It is evident that Nicodemus, like others of his day, had only carnal conceptions of this great subject. The Messiah was to come with conquering power to give the Jews authority over the nations of the world. He was to be a dictator, while none but Jews should share his power and glory. The whole of Jewry was saturated and colored by this false hope. The Rabbis saw nothing greater than this in the Law and the Prophets, and it was the theme of every synagogue.

Nicodemus was no doubt as much in error on the subject as were the rest of his countrymen. Placing the kingdom thus upon earthly ideals he was naturally ignorant of the spiritual meaning. As one who has not cultivated an appreciation for beauty, cannot be moved by the sight of the most enrapturing scenes, so Nicodemus, with his uncultivated spiritual nature, was incapable of visualizing the kingdom of God—although tokens of its heavenly power were all around him.

Jesus spoke boldly, authoritatively, but obscurely, designing to startle Nicodemus out of ruts of tradition, into new fields of thought. He immediately stripped him of his pride and self-sufficiency, showing that the Jewish blood in which he boasted was spiritually worthless, so far as any of the blessings of the Messianic kingdom were concerned. No man, not even a Jewish rabbi, with all his racial pride, official dignity, and reputation for learning, could be a partaker of the blessings of the kingdom of God unless he be born again.

Nicodemus was bewildered, and asked a question, which in the light of our knowledge, seems foolish and puerile.

But it reflects his dense ignorance of spiritual things. The Jews regarded themselves as "born of God" when born of Jewish parents, John 8:41, and to say that such must be born anew seemed preposterous—as much as to say that a Jew must be born of his parents a second time.

Jesus then informed Nicodemus that the new birth is a spiritual transaction, thus producing a spiritual man. He was left to infer that the accident of Jewish ancestry had no place here, that citizenship in the kingdom of heaven became possible only when one was made spiritual by the power of the Spirit of God.

Having thus prepared the way, Jesus gave Nicodemus a little more light, an inkling that here, indeed, is the expected Messiah. "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; That whosoever believeth in him should not perish, but have eternal life." As much as to say that He was indeed the Messiah to be lifted up to the gaze of the world, but not to exalt Himself—not lifted to a Throne but on a Cross. Not to conquer the world by fire and sword, but by mercy and love. Not to bestow earthly honors, but eternal life. That all who look might live.

He then made the utterance which has been called the Gospel in a nut-shell, the Golden Text of the Bible. It is the overwhelming love of God for a world of lost men, that caused Him to send His only Begotten Son that all who will, might be saved.

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